The LUTHERAN

MISSIONARY RETURNS FROM COMMUNIST CHINA

Douglas Erickson (center) tells mission officials about situation

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5 CENTS

Tough Competition

I WAS VISITING in a home where two small children are left every day with a neighbor while their parents work. The davenport was strewn with colored crayons and comic books.

As soon as we were seated the four-year-old came to me and deposited several comic books in my lap. "Read some stories," she pleaded, as she opened a book to the last page.

"We must start at the beginning of the story," I said turning to the front of the book.

"Oh, no!" she protested impatiently, taking the book from me and turning again to the last page. "The front is no good. Read this."

I obediently read the last page of a hair-raising story. Immediately she opened another book to the last page and, obligingly, I read. This process was repeated five times. Five times she refused to hear the beginning of a story. Only the part that thrilled her interested her.

"I'll read some Bible story books to you," I said. "I don't like to read about ugly animals or bad people."

"Don't read Bible stories," she answered with childish frankness. "I don't like them."

"But I know lots of good ones," I coaxed.

"Nothing ever happens," she retorted.

Already, in the mind of this child, the evil was exciting and the good was dull. I left that house sorrowing.

—ELIZABETH ANN DEAN

The LUTHERAN — News Magazine of the United Lutheran Church in America

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THE CHURCH IN THE NEWS

More churches can be built

There would be extra money to help a half-dozen young congregations in building churches in 1951. The balance in the United Lutheran Church treasury this month made possible a special grant of $187,666 to the church's Board of American Missions. Most of this can be added to the $340,000 the board had figured on lending for building projects this year.

The reason the church had extra money for its mission program is that church people had been more generous in their offerings for benevolences during December than in any other month in United Lutheran history. Total on apportioned benevolence reaching ULC headquarters in one month ending Jan. 20 had been $961,246, reported Treasurer Henry Beisler.

Since 1950 offerings were more than enough to cover all budgeted appropriations to ULC boards and agencies, there was money left for "other urgent demands." On Feb. 12 a special 15-member committee met with the ULC Executive Board to decide which demands were most urgent. Seven pastors, six laymen, and a woman had been selected to make the decision.

Biggest share of the extra fund went to the Board of American Missions for "church extension loans to complete financing for parsonages, lots, and church buildings, likely to be needed in 1951." The Board of Foreign Missions was given $49,976 for building projects overseas. Smaller sums were allotted to a half-dozen other boards and agencies.

The money can be used

Never before had the United Lutheran Church given its home mission program such strong financial backing as in 1951. There were plenty of opportunities for the Board of American Missions to use all the money it would have.

TREASURER BEISLER
Biggest month

Thirty-six congregations organized within the last few years are now ready to build churches. Forty parsonages are required for mission congregations. Twenty-one building sites should be bought.

Total amount needed for loans on new projects this year is $1,500,000, the Board estimates. More than half of this will come from repayment of loans made to congregations in previous years.

The number of new congregations organized each year determines the rate at which the church grows larger and stronger. (*See* "We Wanted a Church" *on page 18*). Since 1945 the United Lutheran home mission program had turned upward. There had been 170 new congregations in six years.

But church building is expensive. Until this year the United Lutheran Church had provided sharply limited amounts to help infant congregations in equipping themselves with buildings.

One problem to be solved in 1951 results from the U.S. Federal Reserve Bank's "Regulation X." On Feb. 14 the regulation was extended to include practically every private building project in the United States. It requires that loans of not more than 50 per cent of the value of the property can be made to finance construction.

Million dollars a week

United Lutherans had lagged way down in the list of American denominations in their offerings to their church (in 36th place among 53 denominations on a 1949 report). But in 1950 they had been more generous than ever before.

Figures for congregational expenses in 1950 had not yet been compiled, but would probably total more than $38 million. Benevolences not channeled through the ULC treasury (synodical budgets, and so forth) were at least $4 million. And to the United Lutheran Church treasury for 1950 had come a record-breaking total just short of $10 million.

The 1950 total was $9,975,666. In 1949 the total had been $6,035,344. The big difference was largely due to the amount received on Christian Higher Education year pledges (*see page 9*).

Offerings in United Lutheran congregations in 1950 (church, Sunday school, Women's Missionary Society . . .) had averaged close to $1 million a week.

Convention date set

Next United Lutheran Church convention, scheduled for Seattle, will be held Oct. 8 to 16, 1952, it was decided this month by the ULC Executive Board.

Moving day at ULC headquarters (the former J. P. Morgan residence at 231 Madison avenue, New York City) will come early in March. Fourth-floor space was left vacant last month when the National Lutheran Council transferred its offices to its own newly purchased building at 50 Madison avenue.

Fourth-floor quarters will be taken by the offices of the Synod of New York, the ULC Stewardship Department, and the newly created Department of Church Architecture. Space left vacant on other floors will be allotted to the Boards of American Missions, Foreign Missions, Social Missions, which need more room for increased staff personnel.

At its February meeting the ULC Executive Board elected the following to fill vacancies in membership of various other boards: Mr. J. A. Loa of Ottawa, Ontario—Board of American Missions . . . Mr. Paul I. Gulden, New York City —Board of Foreign Missions . . . The Rev. Luther F. Schlenker, Perkasie, Pa.—Parish and Church School Board . . . The Rev. Donald F. Irvin, Haddonfield, N. J., Mr. Harry C. Keiner of Kew Gardens, N. Y., and Dr. Charles A. Puls, Madison, Wis.—Board of Publication . . . Dr. Oscar F. Carlson, Baltimore—Board of Social Missions.

Atheism in public schools

Because American children are taught no religion in public schools, they are being trained "in what amounts to practical atheism," Dr. Truman B. Douglas said this month. He spoke in Columbus, Ohio, at a meeting of the Division of Christian Education of the National Council of Churches.

Dr. Douglas said he thinks "an educational program which is neutral toward the supremely momentous spiritual truth underlying our common life is actually a program of miseducation." He said that

"talk about defending the values of Western civilization or preserving the American way of life is disastrous nonsense if it does not take account of the faith in which these values are rooted."

Dr. Lawrence C. Little of the University of Pittsburgh didn't agree. "An overwhelming majority of public-school leaders are deeply religious people," he said. They don't hesitate to express their convictions in the classroom.

Wants Sunday school brightened

If "little Johnny" doesn't want to go to Sunday school, the trouble may be with the paint on the classroom walls, Dr. Elbert M. Conover told the Columbus meeting.

For rooms that get plenty of sunlight the colors should be cool—apple-green, blue-green, light olive, or tones of gray (never white). For darker rooms, put on warm shades of yellow or buff, suggested Dr. Conover, church architectural expert.

The Christian Education sessions were told that an "old-fashioned Sunday school teacher" may be a cause of lack of interest among the pupils.

The good teacher—1951 model—should have a happy face and personality. She shouldn't talk too much, but should encourage the boys and girls to ask questions and think for themselves. The good teacher doesn't teach every lesson in the same cut-and-dried style but introduces variety and surprise.

Not satisfied with school bulletin

A guidebook for schoolteachers, published by the New York City board of education, was attacked this month by Roman Catholic officials. They called it "atheistic" and "critical of the philosophy of their church."

The booklet is entitled "Source Materials in Curriculum Development." It should be revised immediately, proposed Msgr. John S. Middleton, Cardinal Spellman's secretary of education.

Six Fordham University professors said the booklet contains criticisms of the scholastic philosophy—the system of thought on which Roman Catholic theology has been based since the thirteenth century.

Dr. William Jansen, New York City school superintendent, said school officials will re-examine the booklet and will rewrite or withdraw it if they find anything wrong.

Cardinal wins on "Miracle"

The attorney for the American distributor of the Italian film, *The Miracle*, began legal procedure in mid-February against the ban put on the picture by the New York State board of regents. An appeal will be taken to the state superior court.

The board of regents had agreed with Cardinal Spellman that *The Miracle* is sacrilegious. "The law recognizes that men and women of all faiths respect the religious beliefs held by others," said the Regents. "The mockery or profaning of these beliefs that are sacred to any portion of our citizenship is abhorrent to the laws of this great state."

They said the film associates the biblical story of the virgin birth (Matthew 1:18-25) "with drunkenness, seduction, mockery, and lewdness."

Another Italian film, *The Bicycle Thief*—which won a 1949 prize as the best foreign-produced picture of the year—was withdrawn from a theater in Queens. Seventy members of the Knights of Columbus came to the New Ozone Park Theater and said they would start picketing unless the showing of the picture ceased. They said a movie which "glorifies a thief" would be a bad influence on children in the neighborhood.

APPEAL TO AMERICANS
Lent is the time to give

Eleven have 100 per cent for LWA

By the end of February Dr. Franklin Clark Fry had completed the heavy schedule of radio and television appearances intended to stir Americans to give for overseas relief. He had told about the pathetic plight of the refugees he had seen during his 30-day flight around the world.

On Feb. 16 Dr. Fry had told his story to President Harry Truman, with special emphasis on the need for a U.S. gift of 2 million tons of grain to India.

United Lutheran congregations were taking seriously the "One Great Time of Sharing" emphasis during Lent. Eleven congregations reported to THE LUTHERAN that they had reached their 1951 World Action goal.

Members of Zion Church, Frackville, Pa., were asked for a special offering of $600 on Feb. 12. They gave $615. St. Paul's Church, Morgantown, W. Va., sent to the treasurer of synod $315 on a $308 LWA quota. The Church of the Holy Communion in Detroit sent the synodical treasurer $400 on a $390 quota.

Unity Church in Detroit had overpaid its LWA quota by Feb. 12. St. Thomas Church of Davidsville, Pa., was 25 per cent over its $157 LWA goal. Trinity Church of Sagamore, Pa., and St. Luke's Church, Saxonburg, Pa., had sent the Pittsburgh Synod treasurer their full LWA amounts.

The Church of the Redeemer in Milwaukee had remitted in full its large LWA quota. St. John's Church, Allentown, Pa., forwarded a check for $2,304, its 1951 quota in full, with more to come. Ascension Church, Philadelphia, contributed over 200 per cent of its $419 during February. St. Timothy's Church, Conover, N. C., was in the 100 per cent group by Feb. 15.

THE LUTHERAN will list in its news columns all congregations reporting that they have sent their full LWA quota to the treasurer of their synod before April 1. Congregations are requested to send THE LUTHERAN this information.

Medical school changes rules

Two Seventh-Day Adventists couldn't enroll in the medical school of the University of Maryland. Dean H. Boyd Wylie wrote to tell them their applications had been rejected because "you belong to a sect which prohibits attendance in medical school classes on Saturday."

The students passed on their letters to state Senator Dewitt S. Hyde, who took them to Maryland's Governor Theodore R. McKeldin. The governor thought the medical school would "work out a plan under which these young men will not be barred because of the practice of their religion." Next day the university's board of regents gave orders that the class schedule be arranged so the Seventh-Day Adventists could enroll.

Greeks starve for their calendar

Seventy Greek men and women started a hunger strike in their church in Athens in mid-February because their government had forbidden them to use the old Julian calendar. They want to celebrate religious festivals 13 days later than the Greek Orthodox Church schedules the celebrations according to the revised calendar.

There are a million people in Greece who intend to cling to the Julian calendar, they say. Fifteen priests and monks have been imprisoned in the calendar quarrel, the Associated Press reports. The 82-year-old Archbishop Chrysostom Kavourides and three bishops are hiding to avoid arrest.

Church paper problem

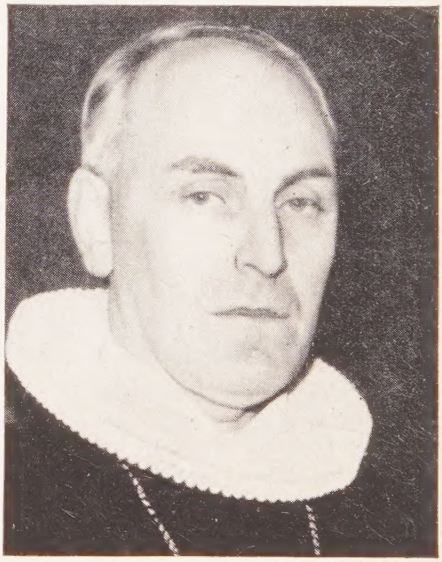
Publishers of church magazines were caught in the upward spiral of costs which had affected everybody else. They had to raise prices or lose money. And if they increased prices, they would lose subscribers.

This month an Episcopal paper, *The Living Church,* decided to raise prices. The weekly magazine, published by the Morehouse-Gorham Company of Milwaukee, said it would increase its subscription rate from $6 to $7 per year. But such a rate kept the number of subscribers small. *The Living Church* has 16,365.

The official Presbyterian (U.S.A.) magazine, *Presbyterian Life,* was trying the opposite strategy. It began publication in 1948 at $2 with 100,000 subscribers. The magazine is issued 25 times a year.

When it raised its rate to $3.50 the subscription list dropped well below 100,000. Beginning in mid-1950 it has been sold at $1 in every congregation where every family subscribes. Circulation in eight months increased from 80,000 to 325,000.

At the $1 rate *Presbyterian Life* can't escape a deficit of at least $100,000 a year. This is offset by subsidy from benevolence funds of the church.



BISHOP OF OSLO

Bishop Johannes Smemo was elected this month as chief bishop of the Church of Norway, to succeed Eivind Berggrav. He is the son of a railroad worker and was for 10 years pastor of country parishes

CHEY report published

This month from the Christian Higher Education Year appeal headquarters in Springfield, Ohio, came the first complete statement on amounts paid on CHEY pledges which now total more than $7 million. The fund is being collected in a 20-month period ending Dec. 31, 1951.

With the time for collection of the fund about half gone, 58 per cent of the amount pledged has already come in. The amount paid is $4,093,001, which is 68 per cent of the original $6 million goal.

Leaders in the CHEY appeal believe that pledges will eventually reach $7,500,000. Synods which have not reached 100 per cent of their goals are continuing the campaign vigorously.

Colleges and theological seminaries for which the fund is raised will receive only the amounts given in their supporting synods. As things stand now, 14 colleges and seminaries will get the full amounts promised them, and 10 will not. Synods are eager to continue their CHEY appeal until the full sums scheduled for educational institutions have been secured.

CHRISTIAN HIGHER EDUCATION YEAR SITUATION

	Pledged	Per cent of goal	Paid	Per cent of pledges
North Carolina	$ 677,157	370	$ 225,942[1]	33
Michigan	173,984	362	150,084	86
Canada	220,756	168	178,687	81
California	116,856	159	86,200	74
Kentucky-Tennessee	45,801	148	21,922	48
Ohio	603,823	144	370,553	61
Georgia-Alabama	36,617	136	20,558	56
Nebraska	123,576	134	97,189	79
South Carolina	169,172	128	93,786	55
Indiana	128,205	118	60,930	48
Virginia	123,532	117	66,316	54
Rocky Mountain	19,805	113	14,957	76
Illinois	287,651	106	166,876	58
Mississippi	2,100	105	1,223	58
Florida	15,624	104	9,219	59
Pacific	27,533	104	10,875	39
Iowa	87,102	102	32,226	37
Pennsylvania Ministerium	1,154,135	100	809,776	70
Pittsburgh	450,000	100	141,075[2]	31
Slovak Zion	20,000	100	12,754	64
West Virginia	26,063	100	17,440	67
Midwest	74,396	99	59,216	80
Kansas	46,878	98	30,740	66
New York	736,984	98	397,334	54
Maryland	259,240	94	168,904	65
Northwest	292,390	89	155,201	53
Central Pennsylvania	759,879	84	364,046	48
Texas	25,513	76	17,116	67
Western Canada	41,559	76	22,000	53
Nova Scotia	11,675	69	5,796	50
Wartburg	48,407	56	33,091	68
Icelandic	1,200	10	369	31
	$7,058,213	117	$4,093,001	58

Note 1. North Carolina. Fifty per cent of congregation pledges have been paid. Difference is due to several large pledges included in the 370 per cent response and not yet paid.

Note 2. Pittsburgh. Payments are made over two-year period with special emphasis in 1951.

World News Notes

Had enough war

No country anywhere in the world was eager to get into a war. But two countries, more than any others, were sure they wanted to sit out the next war, whoever started it. These two are Germany and Japan.

The Germans have protested loudly against being mobilized for a European defense force, although Chancellor Konrad Adenauer insists the West Germans can't be neutral in case a war begins. And Japan, said Mr. John Foster Dulles this month, is the most intensely pacifist country anywhere.

Mr. Dulles was in Australia seeking support for a proposed peace treaty with Japan. There is no need to fear the military intentions of the Japanese, he told Australians. They don't want to rearm.

Dutch ban two U.S. films

He Stayed for Breakfast and *The Woman on Pier 13* (which used to be called *I Married a Communist*) were prohibited in the Netherlands this month by the Dutch Film Review Commission.

The films are anti-Communist in the Hollywood style. They "present Communists in a ridiculous light," explained the Dutch. "As long as the Communist party is legal, and the Netherlands has friendly relations with Soviet Russia," their exhibition would be prohibited.

Crisis in Israel

The strong man of Israel was Mr. David Ben Gurion. His government might be defeated in the parliament, as it was in mid-February, but he would have to be called back as prime minister sooner or later.

The government of the infant state of Israel had two problems that were hard to solve. One was about the same as a 20-year U.S. problem: Old Guard vs. New Deal. But the 120-member Israeli parliament was more sharply split than the U.S. Congress. It had 46 moderate Socialists (about like the British Labor Party), 20 left-wing pro-Russian Socialists, seven conservative free-enterprisers, 14 on the far right.

But it had an even tougher problem. Many of the people who have come to Israel since the war have dreamed of a land where the ancient Jewish law shall be rigidly enforced. Others, not much concerned about Jewish orthodoxy, merely want a home where Jews will be safe.

This month the religious bloc demanded that all children in camps for immigrants must be given religious instruction in the public schools. In some Israeli schools parents have a right to say whether or not their children shall have religious teaching.

The parliament split 49 to 42 against the Ben Gurion government on the school question, and the prime minister resigned.

Mao's map

School children in China had a new map to study in their classes in geography. It was Mao Tse-tung's map of China as he thinks it ought to be.

People's China, a Peiping Communist paper, published Mao's map recently, *Worldover Press* reports. The China that is-to-be stretches south to include a section of Assam, northeast province of India. It includes the Kachin Hill country of Burma, where already Communist agents are actively at work.

Both the Burmese and the Assam claims of Red China are a menace to India. The southern border claimed by Mao runs above rich valleys which con-

tain strategic highways, thus facilitating troop movements.

On another Chinese Communist map, printed at Shanghai, all Indo-China is given the name of "Southeastern Chinese Peninsula." Time will tell whether this is a device of propaganda or has more sinister implications. At any rate, Burmese Communists have accepted Mao's claim, perhaps in the hope of getting in return either arms or direct military intervention. And the map claiming part of Assam and north Burma has been circulated in Calcutta among Chinese residents. China has repaired the wartime Burma Road.

Education for the Ethiopians

ADDIS ABABA (*Worldover Press*).—Ethiopia is straining every resource to educate her population. This country has lagged so long that the task appears almost insuperable.

Twenty per cent of the national budget goes into education. If this fails to cover the costs, the Emperor meets the deficit out of his private funds. Schools have been established in every province. Secondary schools provide literary training for students wishing to attend advanced institutions abroad. Trade and technical schools give vocational training in agriculture, commerce, and related fields. At government expense, 240 students are taking courses in universities abroad.

Education beyond the secondary level will be offered in Ethiopia for the first time this year. A two-year college is beginning work, and it is hoped that this may serve as a nucleus for the first university in Northeast Africa.

Ethiopia's educational effort is completely genuine. Every new school established is equipped with the very best of materials, mainly imported from the United States and Britain. Buildings are spacious and well lighted, desks are shiny and comfortable, laboratories have the latest type equipment.

The driving force for education is Emperor Haile Selassie himself. He has adopted education as his favorite reform, and works tirelessly to improve his school system. By his own actions, he inspires the students. He drops in on classes at all levels at a moment's notice, chats with students, observes teachers, awards prizes at commencement.

Enrollment in the government schools has increased from 20,000 in 1945 to 52,965 this year. Yet the problem has hardly been touched. The school-age group could easily reach 4,500,000. Without outside help, it may be doubted whether the country can extend its educational effort much more.

Russians want big farms

Soon there may not be any small farms left in Russia. Emphasis is on creation of state farms of 30,000 acres or more. Three thousand farmers live on one of these.

Reason given by Soviet authorities is that more crops and cattle can be raised, and agricultural machinery can be put to better use.

Successful farmers don't like throwing in their lot with the less skillful. Others are sad to give up the house and the little plot of ground which have been their home.

Now they have to move with their families into new houses in the big collective farms. Descriptions of the modern conveniences of living in the farm towns are not enough to lure the average Russian farmer: "Two thousand beautiful houses along asphalted streets and avenues with lawns . . . with electricity, radio, water-supplies, and bathrooms. A central square with a statue of Stalin. Next to each house, a fruit garden."

IN TIME OF NATIONAL EMERGENCY it is necessary for a government to protect itself from the threat of subversive elements working from within. This task of maintaining internal security is important and inescapable. But there is danger that in the process, short-cuts may be used which violate the basic rights of the individual—the right to equal protection under law, the right to an impartial trial on the basis of factual evidence, the right to freedom of thought and of speech.

We criticize the countries behind the Iron Curtain for the denial of these basic human rights. If, in our zeal to stamp out communism, we adopt the very methods which we condemn, we make ourselves vulnerable to communist propaganda. What is worse, we jeopardize the fundamental freedoms on which our democracy is founded. This is too high a price to pay for internal security.

President's commission

Many responsible government leaders are concerned with the problem of finding a middle road which will neither endanger our national safety nor undermine personal freedom. They realize that this is a difficult and delicate task, but one which must be done.

Assigned to tackle the job is the newly appointed Commission on Internal Security and Individual Rights headed by Admiral Chester W. Nimitz. Named by President Truman on a non-partisan basis, this group of outstanding citizens will have a year in which to study all phases of the problem and to submit a comprehensive report with recommendations for action.

Included in the functions of the new Commission will be weighing the effectiveness and fairness of the federal loyalty and security programs. These have been under fire in both directions, some claiming that they are not strict enough, others charging that they violate our traditional standards of impartial legal procedure. The Commission will have full access to confidential material, including FBI files. It will try to sift the charges of communist infiltration into government agencies, and to arrive at a dispassionate judgment as to the best methods of guarding the integrity of the government.

The Internal Security Act of 1950, commonly called the McCarran Act, will come under especially careful scrutiny as to its effect on individual rights. Passed over the President's veto just before the election recess, this is the most extreme anti-subversive law since the Alien and Sedition Acts of 1798. Opposed by the State, Justice, and Defense Departments before its passage, it has been rigidly enforced since its enactment. Aimed at communists, it provides a framework which might later be used against any dissident minority.

In his instructions to the Commission President Truman asked them to do a job that would stop "witch-hunting" and give the nation the facts about our internal security problem. A comprehensive, unbiased study should do much to dispel the hysteria that has so distorted our national perspective.

The ceremony that launched the Commission on its work was opened and closed with prayer by two of its members, an Episcopal and a Roman Catholic bishop. It is to be hoped that throughout their important task, members of the Commission may continue to seek wisdom higher than their own.

—ROBERT E. VAN DEUSEN

Birthday Candle for a Hero

By ANDOR M. LEFFLER

This month a great Christian was 50 years old. There were no celebrations in honor of Lajos Ordass. But we do not forget him

LAJOS ORDASS was 50 years old on Feb. 7. Yet there were no birthday cakes, no celebrations, no congratulatory messages. In the land where he lives such demonstrations of affection toward a deposed bishop would be considered treason.

No matter how much his friends would like to tell him about the esteem in which he is held in and outside Hungary, they have to be satisfied by lighting a very private birthday candle and saying "thank you" to the Lord for the life and work of Bishop Ordass.

It will be four years this spring since Lajos Ordass visited the church in America. We know that the present rulers of Hungary hold this against him, for to behold a free church in a free land is not in the educational program of the Soviet states. But we also know that the conscience of Bishop Ordass must be very clear in regards to the many accusations he had to bear because of his visit to this country. We are his witnesses that he knew nothing among us "save Jesus and him crucified."

He brought to us a message of inspiration about the Church in Hungary, which was rising out of spiritual and material poverty after the hurricane of a total war. His words delivered at the fellowship dinner of the Michigan Synod on May 13, 1947, are still haunting us. "More than bread"—Ordass said—"we need prayer.

LAJOS ORDASS

We need prayer

We need your hearts of love . . . give us your gifts of prayer that the Cross may not become heavier . . . but if heavier . . . then that we may have the strength to bear it."

EVEN WHEN he addressed his fellow nationals over the Hungarian radio in Cleveland, he had the all-inclusive message of the church on his lips. He said: "I think of you, oh world, stumbling in blindness! How many are your unsolved problems! Wars fall upon you, and you

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Dr. Leffler is pastor of the First Hungarian Lutheran Church, Cleveland, Ohio.

are restless in the knowledge of a dark future. Poverty, sin, death make their terrifying harvest, and the wise men of the world do not hold in their hands the key which would open the doors of the Secret.

"There is only one place where the questing world can possibly find an answer. This place is in the presence of the King of Life, Jesus."

The personality of this man was a vision, and his words carried the heavy urgency of a modern revelation, giving the goose-flesh impression to most of us that we beheld a man who had just walked out of the fiery furnace of total war to testify to the living presence of our great God. We instinctively knew that he was ready—if need be—to walk into the den of lions for his God's sake. We were not surprised therefore to hear that his farewell words to the church leaders at Geneva in 1948 were these: "You do the praying, we'll do the suffering."

SOON THERE WAS a great deal of praying to be done. Ordass became a marked man in Hungary because he fearlessly championed the freedom of the church. He would not stand for radio censorship of Lutheran sermons. He would not allow the use of church organizations for political propaganda purposes. He was not willing to break his oath of office by surrendering voluntarily the Lutheran parochial schools to the state.

On March 18, 1948, when Erno Mihalyfi, representing the Hungarian Republic at the installation of Bishop Joseph Szabo, attacked the church leaders for the spiritual protection given to so-called "reactionary elements," only Ordass dared to remind Mihalyfi that the church cannot relinquish its right to give comfort to those who need it. He reminded state authorities present at this memorable installation service that in 1943-1944 he fought just as hard for the right of persecuted Jews to look for spiritual comfort in the Lutheran churches of Hungary.

But the rulers of Hungary were not interested in truth, in liberty, or even in mercy. All through the summer of 1948 a most vicious campaign was going on in Hungary's Communist-controlled press against Ordass. We watched with heart-breaking anxiety the arrogant creation of a web of lies around a saintly man who was close to the common people of Hungary. This son of a poor country schoolteacher, who had to earn his board even while making his way through high school . . . who became a coal miner in order to finish his graduate studies at the University of Halle . . . and who visited the American churches in a borrowed overcoat, was transformed by the lies of the propaganda machine into a defender of reactionaries and Jew-batters of the past. But it was an ill-fitting costume for such an upright man even in Communist Hungary.

So when Ordass was finally dragged before a Hungarian court and accused of being a common thief, during the days of his trial all the Lutheran churches in Budapest were open for prayer. And the people came. They came each day.

They came in such numbers that many had to kneel on the sidewalks for prayer. During the trials nothing was proved against Bishop Ordass, yet he was imprisoned for two years on a flimsy technicality. But the praying went on. Not only in Hungary but all over the world men of faith lifted up their voices to God.

IN THE DRAMATIC last hour of the Philadelphia convention of the United Lutheran Church, Dr. Paul Empie called upon all churches to pray for Bishop Ordass and upon all Christendom to e

press a vigorous protest to Hungarian authorities for this unjust arrest. No one will ever forget the personal testimony of Dr. Franklin C. Fry when he said: "Each day at the end of my personal prayers, if the name of Lajos Ordass is not heard, I almost feel the Lord plucking my sleeve and asking me if I haven't forgotten something." In an unprecedented move even Roman Catholics of this country were called upon to pray on behalf of Ordass. "The eyes of all Catholics"—wrote *America*, U.S. Jesuit periodical—"are upon the undaunted figure of Bishop Ordass as he disappears into imprisonment."

IT WAS IN May 31, 1950, when the Communist prison door opened before this brave man of God. The Communist-captured church in Hungary deposed him from his high office and removed him from the active ministry.

But even in this final move, they paid unwittingly a great tribute to a great man. Before they would dare to ask the Communist-packed ecclesiastical court to depose Ordass, the Hungarian authorities arrested a good dozen prominent Lutheran pastors and held them as hostages in concentration camps, in order to make certain that terrorized church authorities would carry through their unholy design.

For it seems that Bishop Ordass even behind prison walls, even in silence, even in loneliness was a power to be counted.

THESE WORDS are meant to be a lighted birthday candle or a prayer of thanksgiving to God for Lajos Ordass. Even now we see him standing innocent before his accusers and in his very quiet way saying: "I receive the judgment with humble mind and faith, as I know that in any event the blessed will of God will be done." There is nothing to be added, except that one word which Christians are bound to add at the end of any prayer, which is—AMEN.

VISION IN VIENNA

By STEWART W. HERMAN

The tiny Lutheran Church of Austria has a bold building program to make room for refugees. A big apartment-house project is beginning

IN THE HEART OF VIENNA four of us climbed into a little French auto and drove 30 minutes toward the edge of the city to look at an empty field. When we got out of the car onto the soggy earth a penetrating cold rain dashed at our hats and coats. It was the same streak of weather which brought death-dealing avalanches down on the heads of scores of trapped villagers in the western mountains of Austria.

The field we had come so far to see occupied a rounded hilltop—and it was for sale. The driver of the car was Pastor Erich Wilhelm, secretary of the Refugee Committee of the Austrian Lutheran Church, and with him was Pastor Heinrich Meder, head of the *Evangelische*

Dr. Herman is director of the Resettlement Service of the Lutheran World Federation. The 1951 Lutheran World Action budget includes $850,000 for resettlement in various countries of some of the millions of refugees in Europe.

Baugemeinde (Protestant Homebuilding Association).

Their dream is to erect apartment houses which could some day shelter 400 refugee families who today are homeless. That's a big undertaking for any church group—but breath-takingly big for the impoverished Austrian church to sponsor.

THE DREAM IS NOT fantastic. On the edge of Salzburg—under the impulse of Lutheran World Federation support—six large houses to shelter 21 families have become a concrete-block reality. Just before Christmas there was an impressive dedication ceremony and three eager families promptly moved in, even before there was water and light. I saw their unfinished rooms which won't be painted until the spring sun dries out damp plaster. Such houses are the tangible fulfillment of a brave vision, not an idle dream.

The Vienna vision is nearing reality because in January the city government stepped in with a definite promise of 2,625,000 schillings (over $100,000) as a long-term loan! LWF gave an additional $10,000 on the same basis and other contributions are coming in. Norwegian and Swiss help, for instance, has already been given or promised to this and other projects of the *Baugemeinde* scattered throughout Austria.

The astounding fact of the Vienna grant may be said to mark a new epoch in Austrian Protestantism! It is hard for Austrian Lutherans to believe not only that the grant was given but that it was the *first grant to any agency*. From the Counter-Reformation till the beginning of the 19th Century, Protestantism had no official right to exist in Austria. For the last 150 years Protestants have been cautiously creeping back into public life. A Lutheran church of about 200,000 members in a nation of 6 million Catholics has gradually developed.

Since World War II, 90,000 refugee (out of 300,000 Volksdeutsche) hav augmented Protestants by 30 per cent.

ON CHRISTMAS EVE, Bishop Gerhar May of the Austrian Lutheran Churc addressed the refugee population over national radio network in a broadcast ar ranged by LWF Service to Refugees. Th too was new in Austrian tradition, be cause it is not easy even yet to use th name of Martin Luther in such a tra ditionally Roman Catholic land. Austria Lutherans usually prefer to call them selves "Evangelical" which is a name tha Luther himself liked.

In Austria the Refugee Division of th World Council of Churches and the Lu theran World Federation co-operat closely. The budget and staff of eac agency are about the same size. When came to providing a channel whereby th remaining DPs could be firmly estab lished in the local community, a join LWF-WCC counseling project wa launched to work with the Austria Church. Slowly but surely this projec under the direction of Mrs. Johann Boetz, a member of the LWF staff, working with hundreds of these difficu cases, namely, the homeless DPs wh will probably never emigrate. Why? Be cause no country will take them.

Actually it is surprising how many o these "hard core" cases have been re settled, thanks to Christian interest in th U.S. and elsewhere. Even the number o aged and ill, for whom we planned t establish special institutions, has dwindle rapidly. This is gratifying because prac tically all of the Lutheran institutions ar in the Russian Zone of Austria and there fore inaccessible to those who can't retur behind the Iron Curtain. The proble of the Orthodox Church members ha been a tremendous burden on the sta of the World Council but many hav

been placed in France, Holland and the United States.

Professor Alvin Fritz of the American Lutheran Church is the present director of our Lutheran refugee work in Austria. He left his home in Michigan to undertake a very difficult task in Austria. Mrs. Fritz is teaching in an American army school in Salzburg. The whole family—including two bright boys—is still living in two rooms of a modest hotel because other accommodation cannot be found. Sometimes it seems as though the *Baugemeinde* should erect a house for the Fritz family—but the motto of our staff is: refugees first!

Dr. Fritz has a clear-cut idea of his task. First, he will help DPs to emigrate as long as the opportunity presents itself. LWF has taken a total of 2,500 DPs out of Austria in the last two years. Not many "resettleable" Lutherans are left, perhaps 150. But the movement of Volksdeutsche (ethnic Germans) is beginning in earnest. Dozens of applications have been submitted to the U.S. and elsewhere.

The second major task of the LWF-SR director is to help homeless refugees to find new homes *in* Austria. This is not easy. Good farm land is unavailable, although Austria is greedy for underpaid farm labor. Refugees as yet do not have the same rights of employment as Austrian nationals but we have been pressing for a correction of this condition. Recently the federal government recognized the claim of indigent foreigners to emergency social assistance. The voice of international agencies is sometimes helpful in redressing bureaucratic injustices!

Meanwhile, we are providing certain good examples, such as the *Baugemeinde* projects. The business of the church on earth consists largely in proving that the impossible is not really impossible at all.

There is also the ongoing job of welfare and spiritual ministry. This includes the provision of artificial limbs for veterans of war, the establishment of summer holiday camps for refugee children, the distribution of food and clothing to the destitute, the support of feeding stations for students who are trying to live on less than $10 a month.

None of this is intended to be "soup kitchen" charity. Not one of our consecrated staff workers thinks of his job simply as doling out gift parcels. That kind of relief work soon breaks the spirit of both the giver and the receiver.

The true purpose of Lutheran refugee service is to combine efforts with the local churches to discover *permanent solutions* for individual problems. That is why we want to do more than relieve hunger on a day-to-day basis. Feeding should restore health and open the doors to steady employment. It is not enough to enter chapels on Sunday and preach consoling sermons about the love of God for all men.

It is not enough to visit refugees in the camps and console them regarding leaky roofs. We must steer their way into new and solid houses where they can resume a decent family life. Every refugee you sponsor for immigration to the U.S. leaves behind a hundred who must be helped to a new existence right where they are.

That is why four of us drove to the edge of Vienna one day to look at an empty field soggy with rain. In a couple of years 400 Lutheran refugee families may be living there in modest apartment houses! Your LWA gifts will have made that possible, not because they paid for the buildings but because they gave encouragement to people on the verge of despair. They knew they had Christian friends.

WE WANTED A CHURCH

By BERNARD IKELER

In a rapidly growing Philadelphia neighborhood people wanted a church. Agencies in the United Lutheran Church in America helped them get it

EVEN AFTER THREE YEARS, members of the congregation can give you a detailed description of the first time they worshiped in their new church. "We had no doors or windows, and you could see a patch of sky through the roof," they say.

"The wind kept blowing out the candles on the little table which was our altar. A couple of times it pushed over the screen that held up the dossal curtain. Finally two men had to hold the screen.

"But we were determined to worship in our church, even though it was not completed. We felt we had to thank God for his guidance through the tough years."

THE "TOUGH YEARS" had begun in February 1942, when 25 residents of the Temple Stadium area of northern Philadelphia had said they were interested in becoming members of a new Lutheran congregation. Many homes were being built in the community, until the war years halted that sort of thing. The Ministerium of Pennsylvania had bought a lot where a church could be built.

But the little company of Lutherans in the spring of 1942 had no place to meet except the white-washed basement in the home of one of the families. That first "church" was equipped with laundry tubs, furnace, and oil-storage tank.

The future was uncertain. The sign on the vacant lot at Vernon Road and Rugby Street announced: SITE OF LUTHERAN CHURCH. BUILDING TO BE ERECTED IN THE NEAR FUTURE. But wartime building restrictions made the "near future" look far away.

The group increased. It numbered 65 when it was organized as a congregation later in 1942, taking the name: Church of the Reformation. The little mission had two important assets: an energetic young pastor, the Rev. Wilton D. Ernst, and an absolutely positive determination that God wanted his church built in that community.

REFORMATION CONGREGATION was by no means an orphan. Like other mission churches of the United Lutheran Church, generous help in paying the pastor's salary came from the ULC Board of American Missions. And the Board made it possible for the congregation to buy a house. The first floor and basement, linked by a public-address system, provided space for worship and other parish activities. The second floor was the home of the pastor's family.

And the congregation was growing at what—from one point of view—was an alarming rate. By autumn of 1943 there were 100 members. Each Sunday the church rooms were crowded. Eventually part of the Sunday school had to move upstairs into the Ernst's kitchen.

It was not until late in '46 that a building permit was secured. The new church would cost nearly $90,000. That was the time when real help was needed.

There would be a profit on the sale of the building which had been used as a parsonage-chapel. The congregation could gather a total of about $30,000 in cash and pledges. A commercial mortgage of $18,000 could be secured. The ULC

FIRST TIME IN NEW CHURCH
The wind was blowing

Board of American Missions agreed to lend $28,000 on a second mortgage from its church extension fund. The Ministerium's Board of Home Missions was prepared to advance $10,000.

This was the sort of maneuvering of dollars and cents which goes on continually in the home mission work of the United Lutheran Church. But to members of Reformation Church it was all new, and they were grateful for the effective help which came to them from the mission agencies of their church.

Last year the ULC Board of American Missions made agreements to help 42 mission congregations finance church construction. Loans from the Board on these projects total $742,400. The Board approved loans of $401,930 on other projects, such as parsonages, building sites for churches.

Total loans on ULC church extension funds to 372 churches are $4,403,563. Loans are made at low interest rates.

GROUNDBREAKING took place in April 1947. Three hundred people—ministers, community leaders, members of the congregation, friends, passers-by—gathered in the vacant lot to take part. As Pastor Ernst thrust his shovel into the earth, those who knew the history of Reformation—five years of waiting, working, sacrificing—found tears in their eyes.

The structure that stands today at Vernon Road and Rugby Street is the product of an adventure in faith. One man puts it simply: "We wanted a church. Some people said it couldn't be done—building costs kept rising all during the war. Some said they'd wait and see. But others had faith.

"It was difficult," he says, "until construction really got under way. Visualizing the finished job was the hard

THIS WAS THE PARSONAGE CHAPEL
Sunday school moved into the Ernst kitchen

GROUNDBREAKING
Tears in some eyes

part. Mr. Charles A. Scheuringer—secretary of the Committee on Church Architecture of the ULCA, and father of Mrs. Ernst—drew us complete plans. But we still had trouble imagining the finished product.

"Yet even before the groundbreaking, we'd gained a sense of confidence. We'd seen plenty of problems solved, and we believed we'd go right on seeing them solved.

"So people made up their minds to try it. They did without things—a new living-room suite, a bigger life-insurance policy—and gave the money to the new church.

"We put a lot of hope and work into the thing, and it became a personal matter. When the building actually started, we went over there every couple of days to see how it was coming along."

PEOPLE OF REFORMATION are not disappointed with the results of their labors. Their new church is attractive, well equipped. Designed in English country-chapel style and built of local stone, it fits its surroundings—a residential community.

The nave of the church combines good acoustics, pleasing lighting, comfortable seating, and inspiring line. To the rear of the nave is a small chapel that offers opportunity for private meditation during the week, and accommodates a church-school class on Sundays.

The church basement includes educational and social rooms, a stage and a modern kitchen. The second floor, designed to house the children's department, gives additional service as a choir room and a balcony overlooking the nave.

WILTON D. ERNST—the man who continues to minister to this congregation—was born in Blockhouse, Nova Scotia, a village of 300. The example set by the pastor led Ernst to choose the ministry.

Last year the ULC Board of American Missions investigated 82 communities where new churches might be planted. It approved 40. There were 26 new ULC congregations organized in 1950. Last year the ULC Board of American Missions gave $465,544 in part-payment of pastors' salaries in 346 mission congregations. Each year the amount of salary aid to a congregation is reduced until in about 10 years it is self-supporting. Twenty-five became self-supporting in 1950.

After graduation from Waterloo College in Canada, and the Philadelphia Seminary, he was for a while the assistant pastor at St. John's Church in Easton, Pennsylvania. He arrived in the Temple Stadium area of Philadelphia in November 1941. By Christmas he had rung more doorbells than the local Fuller Brush man, and had found people who were interested in a new Lutheran church.

He had, moreover, married Elizabeth Scheuringer, whom he had met during his student days at Mt. Airy—and Elizabeth had promptly become Reformation's first member.

Ernst's doorbell ringing did not stop with the completion of his first parish survey. The Temple Stadium district, with hundreds of houses still under construction, was a young community. New residents were arriving daily. Ernst called on them and invited them to church.

"I DIDN'T EXACTLY chase moving-vans," he says. "But I did try to get acquainted as quickly as possible. It wasn't a matter of high-pressure salesmanship. I wanted to learn how a church could be of most service to the community.

"I found that many of the people didn't know their nextdoor neighbors. So we

CHURCH NEARS COMPLETION
It became a personal matter

REFORMATION CONGREGATION AT WORSHIP
Meeting the needs of the community

RECRUITS
Pastor Ernst with confirmands

tried to make our church a social center. Of course, until we moved into the church house, our social program was decidedly limited. But as soon as we got there, we organized a women's group, men's group, Luther League, young adults' group, Scout troops, and a teen-age canteen.

"We found, too, that the community was largely made up of young parents who wanted their children to attend church school. So we tried to make our religious education program particularly strong in the children's department.

"As soon as we moved into the church house, we began using movies, flannelgraphs, blackboards—teaching devices that hold a child's interest. And we set up two worship services each Sunday morning, one of them called the 'Family Service' and especially designed for parents and children.

"We tried to meet the needs of the community," Pastor Ernst says. "That was the ideal we wanted to follow in larger measure when we got our new church . . . Our new church fits the community in an architectural way," he reflects. "I hope it also fits the community in terms of worship, education and fellowship."

For assurance that it does, Pastor Ernst might mention that Reformation has doubled its membership in the last two years. At the end of 1950 the total was 474 baptized, 359 confirmed, 330 communing members.

The debts have been paid off rapidly, and now total a little more than $40,000 on a property worth well over $100,000. Each year the Board of American Missions has paid a decreasing part of the pastor's salary (in 1951, $660). The congregation expects to be self-supporting by 1955—at the latest.

Eventually it will have returned to the church-extension fund the full amount of its loan, so the money can be lent to some newer mission congregation. Meanwhile Reformation Church contributes its share to all the benevolence projects of the church. Apportionment was paid in full ($1,544 in 1950), the CHEY quota was pledged, and Lutheran World Action contributions were 111 per cent of the congregation's share.

THE "TOUGH YEARS" are over. But members of Reformation have no intention of relaxing. They remain vigorously dedicated to the task of meeting the spiritual needs of their community.

We Can't Escape from Our World

By RAYMOND T. STAMM

In our every-day affairs, we are tempted to forget God when things go well, or blame God when they don't. Either mistake is fatal.

ALL HIS LIFE Jesus was tempted by the three primary hungers of men—the hunger for bread, the demand for miracles, and the drive for power. Like all others, he had to show his faith and his faithfulness in the mutually related activities of economics, religion, and politics.

Man has not yet learned that it is impossible to keep these three sets of activities in separate compartments. So he is tempted to live lopsidedly. When his affairs are not too unprosperous he tends to forget God and to live as if he did not need him. When his best-laid plans lie in ruins, he is tempted, as Job's wife tempted Job, to curse God and die, or to make self-despair his god and accept King Richard's invitation to

"talk of graves, of worms and epitaphs;
"Make dust our paper and with rainy eyes
Write sorrow on the bosom of the earth."

THE FIRST OF THESE primary hungers tempts man to relate religion and economics in one or the other of two wrong ways. The Tempter begins by insisting, on the authority of Karl Marx, that man lives to eat, and that what spiritual life he has is solely the derivative of his material well-being, which must come first.

If we refuse to believe this, the Tempter assumes the voice of a preacher: he exhorts us to live as if we could exist without bread, and as if the production and use of material things had no bearing on establishment of God's kingdom and on living the kingdom life in this world.

Jesus in the wilderness rejected this false dilemma. He did not depreciate material things in themselves, but he did condemn man's materialistic attitude towards them. He did not make a practice of fasting. It was not wrong for him, or for anyone else, to want bread and clothes, a house and a field, a shop and some capital in the form of his carpenter's tools.

Nor was it wrong for him to want and to acquire these things for himself as well as for others. The sin lay in the evil uses to which material goods were being put, and in the greedy competition that was depriving others of their opportunity to make a life by means of a living. It was wrong to seek escape from hard work by praying for a miracle to turn stones into bread.

AT THE VERY BEGINNING of the church, the lure of this temptation produced the daydream of the Elders, who, according to Papias, used to say that Jesus taught that when the kingdom of God came, one kernel of wheat would produce ten thousand heads, each with ten thousand grains, every one of which would make ten pounds of fine flour. Grapes and other fruits, seeds, and grass would produce in like proportions.

A miraculous wheat producing ten

This week Dr. Stamm (a member of the faculty of Gettysburg Seminary) continues a discussion of "Lead us not into temptation," the tenth in his series of studies of the Lord's Prayer.

pounds of flour per grain and a single grape that would yield 25 jars of wine would indeed have afforded Jesus a short-cut to the Messianic kingship over a people who had to earn their living by the sweat of their brows from a semi-arid soil.

This was the temptation that Jesus faced when the crowd wanted to crown him king of loaves and fishes (John 6: 15). He refused to tempt his God. He would not put God's love to the test by demanding a miracle as a short-cut to deliver the world from the evils of undernnourishment and famine.

When the bread supply fails, man's temptation is not to blame himself but to doubt God's love and care. When an evil man, aspiring to become dictator, threatens a person's job, it is fatally easy for the victim to compromise his conscience and excuse himself with "What could I do? A man must live."

Speedily this threat brings the downfall of millions. But there are other millions who resist it. For them the Tempter, who is always the king of cynics, must bid higher. He begins by casting doubt on our religious faith and ideals.

Where a man is in trouble and when faith in Christ says, "To them that believe in His Name, He giveth power to become the sons of God," the Tempter insinuates a doubt: "Yea, hath God said, 'Ye shall be my sons'? If he loves you, why does he lay this cross upon you?"

So the Christian, when God sends him to build his kingdom in a world of clenched fists amid flags of self-worshiping states, is tempted to have more fear of Nebuchadnezzar's furnace heated seven times hot than faith in the power of God's love to prevail through Christ on the Cross.

Before obeying God's call to build, our human nature demands some supernatural assurance of success. Moses and Aaron want a rod that will "do signs." Gideon consults his fleece, and Saul goes to see the witch of Endor. Elijah calls down lightning, and Hezekiah is reassured by his sundial. At Dothan, Elisha's servant must have his eyes opened to see "chariots of fire round about." And at Joppa, Peter's prejudice will yield only to a miraculous sheet "let down from heaven."

Peter's hunger for bread that noon was normal, and could be safely satisfied. But man's perpetual hunger for miracles to relieve the strain on faith may be an unhealthy condition of soul which closes one's eyes to the presence of God in the ordinary experiences of life and dulls one's ears to "the still small voice" of the Spirit, who is speaking to Everyman every hour and every minute of the day.

When the Tempter attacks a good man's faith, he quotes Scripture. His favorite passage for this purpose is the 91st Psalm, on the Security of the Individual under the Shadow of the Almighty. The sting of this temptation arises from the hard fact that faithful people who, like Daniel and his friends, are determined to stick to their God, are the very ones who have to suffer most.

The fowler snares them. The arrow strikes them. And the plague not only comes near but enters their dwelling. Unless a man can keep a firm grip on his plow, it is liable to fly clean out of the furrow that faith marks out, when it strikes such stones as these.

This does not mean that there is no deliverance for those who abide under the shadow of the Almighty, nor that it is wrong to expect great things from God. What it does mean is that the path of salvation runs through Gethsemane, not around it. There is an essential differ-

ence between faith and presumption, and between religion and magic. It was not wrong for Jesus to want his people's love in return for his love for them, but it would have been a sin to coerce it by a super-miracle such as his enemies demanded.

The peculiar temptation of the religious man is to devise tests for the Almighty to see whether he really loves us. We are likely to ask him to save *us* while ten thousand others, who have an equal claim on his fatherly love, fall at our right hand. We make a blueprint for the angels to follow in protecting us. We decide, when God does not fulfill our prescriptions, that he is not "Immanuel, God with us." We ask him to lift the Cross from our shoulders by a miracle which will give us easy possession of the power we desire. The man who prays with Jesus resists this magical conception of religion by obeying a scripture which the Tempter is careful *not* to quote: "Thou shalt not tempt the Lord thy God."

MAN'S THIRD primary temptation arises when his religion collides with the politics of the godless state. Crooked politicians join with misguided saints in applauding the slogan, "Keep religion out of politics." This is the Tempter's masterpiece of confusion.

We ought indeed to keep the *church* out of politics and politics out of the church. But this does not mean that we have to keep *religion* out of politics. The failure to keep politics permeated with spiritual principles has resulted in the progressive satanizing of the state, to the point where, in many countries, the very existence of the church is now at stake.

It was not wrong for Jesus and his people to want their own government directly under God. Nor were they mistaken in the belief that by praying and working to set up such a "political" kingdom they were contributing to the establishment of the kingdom of God.

It was not the ideal that was sinful but the evil means that were being used by so many to achieve their goal. What had to be overcome was the temptation of religious imperialism and of national exclusiveness which was dividing the world between two camps, Jew and Gentile.

THE QUESTION was whether Israel was supposed to rule or to serve the rest of the nations. To serve was ever so much harder. It was all too easy to dream of a Messiah who would break the teeth of sinners and burn up the wicked like chaff instead of regenerating and saving them.

Such a Messiah would have abandoned the Cross and joined the Herodians and the Sadducean nobles and high priests in collaborating with the Caesars as long as it was expedient to do so. Then, at the opportune moment, he would have led a revolution to expel the Romans.

The evil was not in aspiring to have a "political" kingdom but in yielding to the temptation to "play politics" in church and in state. That would have conceded the Devil's claim that all the kingdoms of the world belonged to him.

Jesus in refusing to play politics did not reject the ideal of God's kingdom as the order of human society. He preached both a social and an individual gospel. Nothing in his teaching and example justifies the notion that a man can serve God with his soul while serving Caesar with his body and goods.

Jesus insisted that God and not Caesar was supreme in all things. Here he followed another scripture which the Tempter did not see fit to quote: "Thou shalt worship the Lord thy God, and him only shalt thou serve." That is the only way to resist temptation.

Think Twice Before You Sign

A Mother's Letter to Her Daughter

DEAR JANET:

Your letters are marvelous, Darling, and give us much entertainment. We wonder what we, as parents, have done to deserve a daughter who writes so freely to us!

Of course, your letters are all very Janetesque, and, being so, they cause us mixed emotions! Pride, always. Laughter, often. Amazement, sometimes. And yes, let's face it, HORROR, occasionally!

At these horror-filled moments Daddy or I always manage to remind each other that it was always thus. One of the greatest thrills of being at college, even in our day, was to make the Family-at-Home think we were living dangerously. So, go ahead and tell all! We may be in a daze, but we come back for more.

We do feel this time, however, that you have brought in a real problem. We can give you some facts, and, hearing them, we know you will evaluate them according to your fair-mindedness.

You have been taught at home and in your church to be open-minded and tolerant toward all religions. That is your heritage as a Christian American girl. In this situation we point out some truths, and it is your free privilege to decide what your attitudes shall be.

WE ARE GREATLY IMPRESSED with the pictures you sent of Dan. That was what you wanted, wasn't it? And here are the answers to your questions:

1. . . . Yes, he is handsome.
2. . . . Yes, he does have curly hair.
3. . . . No, we cannot tell it is red, but we take your word.
4. . . . Yes, he has a "beautiful grin." (unquote)
5. . . . Yes, we like red hair.

Then, after all this rhapsodizing, you say he is a Catholic and has asked you to wear his fraternity pin. This brings me to the subject of this letter.

I realize that wearing a fraternity pin does not always mean a marriage after college, but many times it does. The Protestant-Catholic angle would be important if a marriage were considered later. So, just-in-case, we will talk about it now and not wait till it becomes a Burning Question.

As you know, your church will forever be interested in you and your problems. If you were in danger of making a wrong decision you would be counseled and guided, but no one would ever dictate to you. In the case of marriage your prospective husband would be accepted on his merit as a Christian man and expected to be a good husband and father.

But, if you were marrying a man who was a Roman Catholic, you as a Protestant girl would not receive the same understanding from his church. The Catholic Church has certain unalterable

rules from which it does not retreat, and the Protestant member of a contemplated mixed-marriage has many demands and promises to consider.

FIRST OF ALL: A Catholic must be married before a Catholic priest. Any other ceremony is considered invalid. Even if Dan were willing to be married in your own church with your own father performing the ceremony, he would be forbidden to do so under the threat of excommunication.

To a devoted Catholic the thought of being cast from his church would be appalling. Just as it would be to you, if you can imagine such a thing happening in your own church. With that ultimatum being given to Dan by a priest whom he had always trusted, the thought would be devastating. And there would be the first problem for you and Dan.

But, because you loved Dan so much, and because your own family and church would cherish you regardless of the decision you made, let us suppose that you agreed to be married in Dan's church by Dan's priest. Before the marriage took place you have to undergo a series of instructions from the priest so you would understand Dan's religion. Certainly no one could object to that. But when you might ask that Dan go to your pastor for similar instruction, the permission would be denied. Dan's freedom to make his own decision about going to your pastor would be arbitrarily refused.

In the third place (as Daddy says in his sermons): Before a marriage took place, you would be required, as a Protestant, to promise that all children born of this union would be reared in the Catholic Church, even though the Catholic parent should not survive.

One of the facets of our faith is freedom of worship. To promise children, yet unborn, to certain dogmas or ways of thinking or ways of worship is robbing them of their privilege of free choice as Christians and Americans.

SO, HERE ARE THREE WAYS in which your freedom would be endangered:

1. . . . Your freedom to be married where and by whom you chose.
2. . . . Your freedom to ask the Catholic man you might marry to know as much about your faith as you, as a Protestant, are required to know about his.
3. . . . Your freedom to give your children the religious instruction that is within your heart, and to rear them in the faith and church you and your husband might choose.

Many other curtailments of freedom would come later and be insinuated into your family life. Many dogmas you yourself could not accept would be demanded of your children. But these first three are enough to think of now.

So, Janet-dear, here is wishing you some good quiet hours of looking at the ceiling and pondering. Here is wishing you some frank discussions with Dan. I know you will come out with good decisions and understanding. I have unbounded confidence in youth and the matter-of-fact way they take a problem apart and see what makes it a problem.

I am glad Dan wants to visit us during the holidays. An invitation will be forthcoming, written by your mother on her best notepaper. I like Dan already. He looks like good bass for Christmas caroling!

Daddy says, very cautiously of course, that Dan appears to have good, steady eyes!

See you soon, Darling.

Love,
MOTHER

The Gospel for the Fourth Sunday in Lent is written in John 6:1-15

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

THE AUTHOR of the fourth Gospel was not attempting to write a history of the life of Jesus, such as Matthew, Mark, and Luke had written. His interest lay in a different area.

John selected incidents from Jesus' life that he felt illustrated divine truth. To John, many things that Jesus did were like parables. They were meant to point people's thought to something beyond the event itself.

John told the story of Jesus healing a blind man. He felt it had symbolism. As Jesus made the blind man see, so he helps people who are blind to the things of God to see again the real truths. Jesus is "the light of the world," giving sight to those who sit in darkness, spiritually as well as physically. (*See chapter 9.*)

John gives us only a few events from the life of Jesus, but these are dealt with at length. Their importance is clearly noted, their symbolism explained.

EVEN THOUGH this Gospel lesson opens with "after these things," there is no connection with any preceding event in John's account. However, Mark and Luke tell us that the disciples had just returned from a missionary journey on which Jesus had sent them. They were tired. Jesus decided to give them some rest. For this reason he returned to Galilee.

Matthew informs us that Jesus had just heard of the murder of John the Baptist by Herod. Realizing that he and his disciples were not safe, Jesus decided to take them off into the mountains for a while.

Traveling north, they reached the Sea of Galilee, also known as the Sea of Tiberias. Tiberias was a city by the sea, built by Herod and named after the Roman emperor who was ruling at that time.

A huge crowd was following Jesus because of the healing miracles he performed. Intending to separate themselves from the crowd, Jesus and his disciples took a boat and crossed the Sea of Galilee. The crowd circled along the shore and reached the landing place before he arrived. Then Jesus and his disciples broke through the multitude and went on ahead into higher ground.

While they paused to rest, the people again caught up with them. Because of the nearness in time to the feast of the Passover, it is possible that the crowd was swelled with pilgrims on their way to Jerusalem to celebrate the feast.

THOUGH HIS PRIVACY was shattered, Jesus had sympathy for the people. Matthew, Mark, and Luke tell us that he spent much of the day teaching them and healing those who were sick.

Hours passed. It grew late. The people became hungry. The nearest town was

In 1951 the "Know the Bible" series consists of studies of the lessons from the Gospels which are read Sunday by Sunday in all of our churches. This one, for the Fourth Sunday in Lent, will be read on March 4. The Rev. Mr. Hoh is pastor of the Spring City (Pennsylvania) Lutheran Church.

miles away. Jesus, who felt sorry for the people, asked Philip where they might get food — although he knew what he was going to do.

We know little about Philip except that he was a cautious, deliberate man, perhaps the kind who had to have the two and two in front of him before he could add them into four. As Philip pointed out, from the human point of view there was no way to provide for so many people. He forgot that Jesus had divine power. (A little lesson concerning church finances could be drawn from this point.)

Peter's brother, Andrew, reported that a small boy had some supplies, but only a handful of loaves and fishes. Jesus had the people seated, about five thousand of them (Matthew adds, "not counting the women and children"). Jesus took the barley loaves and gave thanks. Then he distributed them to his disciples, who in turn handed them to the people.

The Greek word used for "gave thanks" is the same as used during the Lord's last supper with his disciples. John apparently sees in the feeding of the 5,000 a sacramental emphasis. Note that John leaves the institution of the Lord's Supper out of his Gospel (Chapter 13).

Apparently, too, there was something special about the way Jesus broke bread. The two disciples on the road to Emmaus recognized him through this act.

The multitude ate and was satisfied. Twelve baskets were left over. When Jesus saw that the people then wanted to use force to make him a king, he left them and, going alone this time, went deeper into the mountains.

SOME PEOPLE BELIEVE that there is a "natural" explanation for this event. For example, they say that Jesus and his disciples by their unselfish example in sharing their own provisions, shamed other people who had brought food into sharing it, too. In this way all were filled. The authors of the accounts felt that a miracle had taken place. Exactly how it happened we do not need to know.

John, as is to be expected of him, points out the symbolism involved. He explains through Jesus' own words that Jesus is the "bread of life" which came down from heaven that men might be filled and never hunger. He means, of course, that Jesus and his teachings are the "bread."

IT HAS BEEN SUGGESTED by some that the five loaves refer to the five books of Moses, the Law. The two fishes refer to prophetic and miscellaneous writings of the Hebrew scriptures. This symbolism would suggest that Jesus took the Hebrew scriptures and through his handling of them ("breaking the bread") taught the people the fulfilled truth of scripture ("filled the multitude"). The 12 baskets left over are for the 12 tribes of Israel—the traditional number.

Although theories like this are impressive, it is also impressive that the Evangelists ignore them. I have included differing interpretations of this event primarily to show that there are often several good ways to interpret Biblical events — as well as poor ways.

Jesus, who well knew that man could not live by bread alone, also told his disciples that those who put the seeking of the Kingdom of God ahead of all other things, will have whatever is essential to true living provided for them. In feeding the 5,000 he personally saw to it that they received their "daily bread."

GOD CAN HELP those who can't help themselves.—SNYDER ALLEMAN.

Personal Problem Clinic

Confirmation gifts

QUESTION: I wonder if you would enlighten a few of the many mothers who have children who are being confirmed this year. Is it customary to give the pastor a gift? The children have been contributing each week to a gift to the church, but we wonder whether the pastor also is given money by each of the families of confirmands.

REPLY: The custom of money or other gifts for the pastor by confirmands or their parents was once widespread, and it is still in vogue in some areas, especially where the German or Scandinavian element is strong. It was once considered not only as a courtesy to the pastor but also as a supplement to the very small salaries which prevailed—and which still survive at some places.

The practice is gradually fading out, especially in the light of the better average support of pastors and the insistence of many pastors that catechetical instruction is a definite part of a pastor's work and calls for no extra reward.

There is no obligation on the part of any confirmand or his family. But it may be well to consider carefully whether or not to break with the established practice in a given congregation. Persons who desire to express appreciation in this way are certainly not committing any grave breach of propriety in so doing. The ideal, however, is for congregations to pay their pastors adequately and to omit perquisites.

Human chameleon

QUESTION: My neighbor has had a great deal of trouble, including the loss of two jobs and recurrent illness in the family. Lloyd has come to feel that the world is an evil place—that he is a failure—and that life is not worth living.

His pessimism worries his wife—and it worries me. The man has good abilities, but he has adopted a viewpoint of hopelessness, and is inclined to let life wag any way it will. Occasionally, in the company of good-humored people, he takes on a better attitude, but that is only temporary. Life and work seem to be a burden to him because he sees nothing ahead.

REPLY: Lloyd is like the little lizard which changes to the color of its surroundings. People of this disposition are sometimes referred to as "introjects," "carbon-copy," or "yes men," because they permit the world, events, conditions, and other people to influence them unduly. They tend to imitate others, to swallow ridiculous rumors, to adopt statements or patterns of living without critical examination, and to be too easily "hurt."

Many people could picture the world as grossly unjust, hard, cold, merciless, and unappreciative. But such a view of things leaves out a great deal of reality on the opposite side. Some individuals and families have undergone a disproportionate share of ill fortune, but that does not justify a sour attitude. In the case of almost everyone there are numerous encouraging factors.

The tough breaks of a family or an individual may be due to inherent inadequacy or to a concurrence of hindering circumstances which are beyond control. A particular set of mishaps does not represent a fair picture or an objective appraisal of life. No matter how bad things may be, a hopeless view is false because it is based on only a part of the total. Life is better than it is represented by the pessimist, but not so glamorous as pictured by an optimist.

Your neighbor needs a balanced view. It may not be easy to get it to him, and he may lapse from it. Some such people are like tires—they need to be inflated periodically. Lloyd needs sane advice and the association of sober-minded, cheerful people, who can help him see things in perspective. —EARL S. RUDISILL

Intellectual Residences

A History of Philosophical Systems. Edited by Vergilius Ferm. Philosophical Library. 642 pages. $6.

Vergilius Ferm, the editor of this symposium, began his career as an editor in 1930 when he published a collection of essays by Lutheran scholars under the title *What Is Lutheranism?* Since that time he has edited six other useful volumes of a similar nature.

The present volume is comprehensive in scope. There are references to almost every significant name in the long history of philosophy. The 47 chapters carry us through the history of philosophy from the time of ancient Hindu philosophy down to present-day philosophies of religion. Each chapter is written by a man who is proficient in the field assigned him.

This book is especially helpful for anyone who wishes to understand some of the more modern movements such as logical positivism, phenomenology, existentialism, panpsychism. It should be valuable for reference.

One wonders where evangelical Christianity fits into this bewildering kaleidoscope of systems. The answer is nowhere. This is as it should be. Roman Catholicism has its place among the systems. Evangelical Christianity is a life and not a system. Each generation must provide new containers for the new wine. And yet one can find many systems, from Kantianism to American Personalism, which would be nothing but barren, formal structures apart from the fact that they are given life by the Christian personalities who adopt them as their intellectual residences. M. W. BOYER

Carthage College

Meaning of Lord's Supper

Communion Meditations. Edited by Gaston Foote. Abingdon-Cokesbury. 176 pages. $2.

This is a collection of 25 brief meditations on the meaning of the Lord's Supper from the standpoint of the Reformed theology. Nine of the contributors are Methodist, five Baptist, three Presbyterian, and there is a sprinkling of other denominations. None is Lutheran.

The editor declares in the preface: "In many of our Protestant churches the deeper meanings of the Holy Communion have been lost. The observance of the sacrament has too frequently become sterile, perfunctory, ritualistic, and unintelligible." He states that his purpose is "to deepen the meaning and value of the Holy Communion in the mind of the minister and his people."

This book may be of interest to Lutheran readers as a presentation of the limited meaning which the Lord's Supper has for many non-Lutheran congregations. The subjects developed in these meditations are: Remembrance, Symbolism, Thanksgiving, Fellowship, and Dedication.

Palmerton, Pa. ROLAND G. BORTZ

Minister's Family

Parsonage Doorway. By Anna Laura Gebhard. Abingdon. 144 pages. $1.75.

The author, a minister's wife, displays a feeling for drama-in-the-parsonage as she tells stories of her four children and their development in the atmosphere of home, church, community and even world understanding. The incidents are related in a pleasant, readable manner and give entertaining insight into life of a minister's family.

The assumption that ordinary experiences in a household are of interest to the public because they originate in a parsonage is possibly false. The every-day happenings that most parents accept matter-of-factly could be here presented with less self-consciousness and more objectivity. The mischievous pranks of the children during the services of the church might better go unrecorded.

The book displays a deep devotion to the home and her husband's ministry on the part of this minister's wife and reflects the joy of happy, Christian living.

Roseville, Calif. JOYCE VERNON DRAKE

Georgia-Alabama Synod Seeks Fund for Mission

By JOHN L. YOST, JR.

Rapidly growing Southern cities should have Lutheran congregations, synod decides. Average benevolence gift in 1950 was $12.62 per member, one-third over 1949

GEORGIA-ALABAMA LUTHERANS gave at least $12.62 each, on the average, to benevolent work during 1950. One-third more than in 1949! So reported Dr. R. L. Gnann, treasurer, in his 29th annual report at the convention of synod at the Church of the Ascension, Savannah, on Jan. 30.

The average was actually higher, counting local benevolent giving, but even without that, Georgia-Alabama was second highest benevolent giver in the ULCA.

Although a few procrastinators caused the synod to fall a fraction below the 100 per cent apportionment-paid class for the first time in many years, Lutheran World Action was well over 100 per cent and payments on Christian Higher Education Year appeal pledges stood at 76 per cent of the goal by the end of its first year.

The newly installed president of the synod, Dr. Charles E. Fritz, said that the famous words of Muhlenberg, "The church must be planted," are more than a slogan, they are a divine commission. In response, the Georgia-Alabama Synod, with a territory larger than that of any other United Lutheran synod in eastern United States, called for a "forward march" for missions. There was a determination that the rapidly growing Southern cities would have Lutheran congregations.

To back up their talk delegates decided on a $50,000 appeal for a mission loan fund. The fund would be a memorial to the late president, Dr. C. A. Linn, so active on the mission front until his death. Pastor R. D. Wood was named director of the program.

There was more than money and a mission. Reports revealed men—more than ever before—studying for the ministry. One congregation 56 years without a ministerial son now has two preparing. One young lady is preparing for the diaconate.

Good reports might have been the results of a better informed synod. Seventy per cent of all potential readers in the synod now receive THE LUTHERAN.

Dr. Dwight F. Putman, president of the Central Pennsylvania Synod, was official representative of the United Lutheran Church. All officers and institutional representatives were re-elected.

Executive committee: (front) Sec. Thomas H. Weeks, Pres. C. E. Fritz, Treas. R. L. Gnann; (back) Statistician H. E. Baumgartner, Erwin Baumer, Pastor C. K. Derrick, Pastor R. D. Wood, L. H. Boller

Virginia Synod Has Quiet Session—No Arguments

By FRANK K. EFIRD

There are now 175 congregations. In 1950 they contributed the largest sums in their history for benevolence, planned a vigorous home mission program

"SYNOD HASN'T BEEN much fun this year. Nobody wants to argue about anything." Dr. J. J. Scherer of Richmond said it, and grinned. He was talking about the 122nd annual convention of the Lutheran Synod of Virginia held at St. Mark's Church, Roanoke, Jan. 30-Feb. 2.

Dr. Scherer was right. There were no fireworks and few sparks. The most heated discussion was over what synod should pay for the traveling expenses of delegates. The executive council proposed three cents a mile for those driving cars. The delegates finally decided on four.

President J. Luther Mauney told the 170 delegates at the opening service that "the church must speak God's word clearly and authoritatively, and it must be heard above the confusion of voices calling men today." "Does our religion make us feel like a saint or a sinner? Is our Christian faith a form or a force? Is our religion a well or a bridge?

"The real danger of our Christian faith is that it will make us feel comfortable, respectable, and proud, forgetting that our faith must be a bridge to bring us closer to others to serve them for Jesus' sake."

Dr. George W. Miley, Ohio Synod president, represented the ULC at the convention. "The chief business of the church is saving souls," he stated in his "state of the church address." Speaking at a Brotherhood mass meeting, he urged the men to live up to their objectives to "evangelize, educate, and energize the church. There is no power in the church unless Christ is there."

THE SYNOD moved swiftly in adopting a budget of $127,900. The original budget for 1951, presented to the congregations by the executive council, was $145,314. When the congregations pledged only $127,900, this amount was proposed to the synod as the budget, with the appropriation to the United Lutheran Church cut from $92,602 to $74,288. President Franklin Clark Fry's castigation on this point when he spoke to the synod last year was disregarded.

Financially, the synod had a good year. Dr. R. Homer Anderson of Roanoke, the stewardship chairman, reported the $114,701 for regular benevolence was the largest sum given to this cause in any one year.

REPORT OF CHEY chairman Pastor Melvin S. Lange of Staunton showed $126,869 pledged on a $125,000 quota. When the ULC assigned an original goal of $106,000, the synod upped it to $125,000.

Lutheran World Action went over the top. Pastor S. Wallace Beery of Timberville reported $31,469 given on a $30,759 quota. The Rev. Frank M. Brown of Philadelphia, ULC director of LWA, said the program "has strengthened the spiritual leadership of thousands of persons under the aggressor's heel."

"One-third of the 1,250,000 people in Estonia have been deported to Siberia," the Rev. P. A. Tammaru, displaced Estonian pastor, reminded the delegates. His native country was 80 per cent Lutheran. "The Communists attack the spiritual leaders first," he pointed out. Pastor Tammaru has been working under the direction of the Rev. William E. Eisenberg at Winchester.

The report of the Rev. B. B. Latshaw, Jr., of Shenandoah, showed that since the inception of the Virginia Resettlement Service, Lutherans in Virginia have given assurances for 541 displaced persons, of whom 275 have arrived. Pastor Latshaw is chairman of the Resettlement Committee.

Secretary Malcolm L. Minnick (right) greets Pastor Robert Barr Logan following his ordination by the Virginia Synod. Pastor Logan has been called by Emmanuel Church, Woodstock, Va.

THERE WERE SOME GAINS in church membership, but nothing spectacular. Statistician Harry Pugh of Richmond reported that synod had gained three congregations, increasing from 172 to 175. Communing membership went from 16,898 to 17,452. Church property valuation increased from $4,335,450 to $5,314,376, and indebtedness from $193,831 to $355,733.

"Property for a new mission congregation in Richmond has been purchased for $48,327," Dr. Luther W. Strickler of Norfolk, chairman of the Home Missions Committee, told the convention. The Home Mission Loan Fund has assets of $94,487.

In 1950 the following loans were made to mission congregations for erecting church buildings: Christ, Fredericksburg, $12,500; Trinity, Roanoke, $5,000; Grace, Oak Ridge, $10,000. Holy Trinity, Elizabethtown, Tenn., was loaned $10,000 to purchase a stone dwelling as a house of worship.

ROBERT BARR LOGAN, JR., Gettysburg Seminary graduate, and native of Turtle Creek, Pa., was ordained at this meeting. Those approved for ordination later this year are James R. Crumley of Bluff City, Tenn., and William E. Kinser of Parrottsville, Tenn., both Southern Seminary seniors, and Guy E. Ritter, Jr., Bluefield, W. Va., a Mt. Airy Seminary senior. The Virginians now in colleges or seminaries preparing for ministry in the United Lutheran Church number 24, the largest group in many years.

Both President H. Sherman Oberly of Roanoke College and President John H. Fray of Marion College said their schools were "still in business" despite enrollment problems due to the international crisis. Both felt the nation would not allow the crisis to hinder training tomorrow's leaders and would allow the colleges to stay in operation.

The president was instructed to appoint committees to study the time of convention meetings and "to study the assignments of the apportionment from the standpoint of ability to pay rather than the communing membership." At present synodical benevolence is based on communing membership.

The continuation of a committee to have conferences with representatives of the Virginia Council of Churches was approved. Last year the synod withdrew its consultative membership in the council.

PEOPLE

Full-Timers' Retreat

Seventy-five churchwomen in full-time service of the United Lutheran Church attended a one-day Pre-Lenten Retreat at the Philadelphia Motherhouse.

Deaconesses, missionaries, social and parish workers as well as board secretaries attended. The meeting was called by the Board of Deaconess Work.

Highlights included devotionals and Bible study (on the book of Philippians) led by Dr. Emily J. Werner, prominent United Lutheran churchwoman and professor of Bible and religious education at New York City's Biblical Seminary, and a book review by Mrs. G. Elson Ruff, of Philadelphia. Presiding was Mrs. Roy Winters, who represents the ULCA-WMS on the Board of Deaconess Work.

Dr. Werner, a member of St. Peter's Church, New York City, was recently elected to the church council of that congregation and was requested by that group and her pastor, Dr. Russell F. Auman, to deliver the sermon at a Lenten Wednesday evening service.

COUNCILWOMAN WERNER
. . . led Pre-Lenten Retreat

ICEMAN WITHOUT COLD FEET
. . . the handclasp was even warmer

Warmhearted Iceman

Three and a half years ago when Bethlehem Church, Portage, Wis., called Northwestern Seminarian Robert B. Anderson, one of the new pastor's first sermons was on evangelism.

Sitting in a front pew that morning was Ed Schultz, who paid close attention to the pastor's challenge to his lay people to "join the congregational evangelism effort; let's contact people concerning joining our church."

Monday morning, Ed had two jobs: delivering ice (his trade) and asking people "To what church do you belong?" He liked his new work so well that no one was surprised when he was appointed head of council's evangelism committee.

Since then, 251 adults and 144 children have been received into membership at Bethlehem Church. This spring, as laymen all over the Northwest Synod prepare for the synod's 60th anniversary by promoting another evangelism effort, Ed is leading the way with his "it's fun getting people interested in church!"

ULC Layman Named

Establishment of three processing centers in Germany for the resettlement in the United States of refugees of German ethnic origin is underway by the Lutheran World Federation Service to Refugees.

To serve as counselor at Camp Hamburg-Wentdorf in the British Zone of Germany, the U.S.A. Committee of the LWF has named Manly Howell Griswold of Baltimore, Md., who was a member of the Lutheran team that went abroad last summer to interview displaced persons to facilitate their resettlement in the U.S.

Mr. Griswold, who left New York Feb. 7 for his 18-month assignment in Germany, was graduated from Columbia University in 1949. He lived for a time in Berkeley, Calif., more recently has been employed in Baltimore, Md.

Powers Heads Council

The Rev. Oliver W. Powers, pastor of St. Stephen's Church, Brooklyn, N. Y., and correspondent from New York City and Brooklyn for THE LUTHERAN, was named president of the Protestant Council of New York City, Brooklyn division.

Pastor Powers was elected at the annual meeting of the division held late last month, and succeeds Dr. Henry A. Vruwink.

Serving on the incoming board of directors is the Rev. Leopold W. Bernhard, pastor of Zion Church, Brooklyn, who will be chairman of the division's civic and moral affairs committee.

PRESIDENT POWERS
. . . succeeds Reformed

Briefly Speaking

In suburban Binghamton (Union), N. Y., a Roman Catholic priest has urged the town board to change the name of the street where his parochial residence is located. He maintained it would be "more fitting" to have some other name than "Luther Street." Town officials called attention to the fact that the street was named after a member of a Davis family, early settlers of the area, and not the Reformation giant, but agreed to consider a change.

Earl Bader, executive secretary of the ULCA Brotherhood, was recently riding a New Jersey Public Service bus en route to a Mt. Ephraim laymen's rally when the man directly in front of him (who later identified himself as Layman Carl Widmann, of Bethany Church, Gloucester, N. J.) turned in his seat and said pointedly, "You're Earl Bader, aren't you?" "Yes," the bewildered official stammered. "But how did you recognize me?" "Easy enough!" was Widmann's reply. "Three years ago you phoned me from Allentown to say you couldn't attend a meeting of ours because of sickness. I just remembered your voice as you talked to your companion!"

Federal (U.S.) Judge Harold R. Medina, who gained worldwide attention for his patient presiding at the trial of 11 Communist leaders convicted of conspiracy to teach and advocate the overthrow of the U.S. Government, told a Waldorf-Astoria Hotel audience this month that he "felt the presence of Someone strengthening his will and giving him aid and comfort during the long and arduous sessions at the bench." "I can see no reason why a judge should be ashamed to say that he prayed for divine guidance and for strength to do his duty."

In Springfield, Mass., the rector of St. Luke's Episcopal Church has announced that he will pray at regular Sunday services for local gas stations, drug stores, manufacturing plants and other business establishments by name. A different group of neighborhood business places will be mentioned each week. The clergyman explained that such prayer would serve to demonstrate and personalize the church's interest in community commercial and industrial activities and their personnel.

NEWS IN THE CHURCHES

INDIANA

Councilmen Attend NLC Conference

ONE HUNDRED TWENTY-ONE church councilmen met at Salem Church, New Augusta, on Jan. 21 for a conference sponsored by the National Lutheran Council churches of Indianapolis and Marion County. Dr. A. W. Engelbrecht, president of the Illinois District of the American Lutheran Church, pointed out the responsibilities of the councilmen to their own congregations, and urged councilmen to see that congregational records are kept, and that congregations carry adequate insurance.

Dr. F. M. Hanes, Indiana Synod president, said, "Christians must have bi-focals. They must be able to see both the needs at home and the needs in the programs of the synods and general bodies." He pointed out the councilmen's responsibilities to the work outside the local congregation. The banquet address was delivered by Mr. George L. Rinkliff, treasurer of the Synod of Ohio, who pointed out that freedom and democracy are dependent on Christian principles.

Discussion groups in church administration, evangelism, worship, stewardship, and education were conducted by Pastors Donald Elder, Carl Amelung, Albert Birch, and by Mr. Charles Buck and Mr. Fred Gronau.

THE REV. WM. L. PIFER, Indianapolis, has been appointed new editor of *The Bulletin*, official news magazine of the Indiana Synod. He is the pastor of Pleasant View Church.

THE SYNODICAL COMMITTEE FOR THE LUTHERAN has reported that 47 of the 113 congregations in synod used the synodical subscription plan and sent 1,284 subscriptions (518 new and 766 renewals) through the committee. This is an increase of 283 subscriptions. Sixteen congregations joined the plan this year. ROBERT H. HEINE

Nearly a Ton of Goodwill

Members of Gilead Church, Center Brunswick, N. Y., decided to hold a clothing drive, and to canvass the entire neighborhood of the church, regardless of church affiliation. As a result, 20 drivers who delivered literature one day, three days later reworked their routes of 240 homes. Fifteen volunteers at the church packed the clothing as fast as it was delivered. A total of 27 cartons (1,350 pounds) and sufficient cash to pay shipping charges to Easton's Lutheran World Relief warehouse were collected in the whirlwind campaign completed recently

MARYLAND

"No Liquor in Mansion," says Governor

BALTIMORE—Theodore R. McKeldin, new Republican governor of Maryland, announced at his inauguration last month that no liquor will be served in the Governor's Mansion during his occupancy.

ST. MARK'S CHURCH will soon have a new parsonage for Pastor Paul H. Smith at 5411 Springlake Way, ready for May occupancy.

THE NEW ST. JOHN'S CHURCH, Linthicum Heights, was dedicated Jan. 21. Thirty thousand man hours were put into the construction of this Gothic church saving $55,000 in building costs. Men and women worked two nights and Saturdays each week in bringing this beautiful English Gothic church to completion 2½ years after the cornerstone was laid in 1948. George Law, a member of the church, and former architect, designed the building. The new church seats 300.

THE REV. T. PAINTER HANSON resigned as pastor of the Easton-Cordova Parish to accept a call to Bethany Church, Belleville, New Jersey, April 1.

STUDENT WILLIAM R. YINGLING, Gettysburg Seminary senior, will be ordained in his home church (Emmanuel) March 4. He has accepted a call to the Lovettsville parish, will be installed pastor March 11.

THE GETTYSBURG COLLEGE CHOIR will give their annual concert in the Maryland Casualty Auditorium March 13 at 8:00 P.M. The concert is sponsored by the Baltimore Woman's League and the Baltimore Gettysburg Alumni Club. Proceeds from the concert will be used to meet the local league's quota of $5,000 for the new chapel organ.

The Rev. Arlton Melbourn assumed his duties as pastor of Emmanuel Church, Stoney Creek, Feb. 1.

BETHANY CHURCH finally got rid of "The Thing" (a 23-year mortgage) last month. Pastor Andrew Theisz and members of the congregation presented a skit in which treasurers of various organizations passed a huge box to each other, each drawing out a smaller box representing the reduced mortgage as their contribution to the debt reduction was called out. As the climax, a large dragon-shaped balloon emerged—the "awful thing" reduced to $1,000! Layman John Streiman stepped forward with a sword, slew "The Thing" in the name of the Men's Bible Class which had pledged to pay the last $1,000 of the mortgage.

LLOYD M. KELLER

MINNESOTA

Seminary Choir Currently on Tour

MINNEAPOLIS—The choir of Northwestern Seminary is on its 1951 tour. Winona, Burlington, Carthage College, Beloit, Ft. Atkinson, Racine, Milwaukee, Two Rivers, Neenah and Antigo will hear this fine group of 38 singers under the direction of Senior Seminarian Eden Nicholas. The schedule was arranged so that many of our 136 congregations will have opportunity of hearing the students.

THE CHURCH'S INVESTMENT in a stable at Billings, Montana, is making returns. Pastor R. A. Bartels reports the first payment of $600 on indebtedness to synod. Bethlehem,

FRUSTRATION

story of the week

Pastor Robert Girod scheduled the latest stewardship film for his Immanuel Church, Baileys Harbor, Wis., by long-distancing Northwest Synod headquarters in Minneapolis. Informed his print would be sent via Fond du Lac where it was to be shown first, he phoned Pastor B. J. Stecker.

"I'll put the film on a bus that gets into Green Bay (70 miles from Baileys Harbor) Saturday at 10 p.m.," said Pastor Stecker.

"I'll meet the bus there," promised Girod . . . and did.

But the bus driver didn't have the film. He was polite, even concerned. The Fond du Lac bus had connected in open country for the exchange of passengers, then had headed for Oshkosh (50 miles beyond Green Bay).

First, a phone call to the Fond du Lac bus depot for information; it was closed. A phone call to Pastor Stecker: the film had been put on the Green Bay bus; he'd check.

Meanwhile the Green Bay bus depot closed; Girod moved to a near-by hotel. From there, he phoned Oshkosh . . . the film was there! No bus left Oshkosh until (Sunday) morning; that would be too late. The only thing to do: drive on to Oshkosh! "Hold the film there," said Girod wearily into the receiver. "I'm coming!"

By 1 a.m. the film was safely in Girod's hands. By four o'clock, he was parking in front of his Baileys Harbor home, exhausted.

Six hours later, 151 people crowded into Immanuel Church, watched their pastor and a layman start the projector. After several feet of film, the machine went dead.

During the improvised worship service, the pastor announced the film would be shown that evening, even if he had to run the projector by hand! 105 turned out.

At the close of the vespers, Pastor Girod heaved a huge sigh of relief; his headaches were over, he figured. But he was wrong . . .

Sunday night and all day Monday he REALLY had one—a migraine!

On its tenth birthday, Holy Communion Church, Detroit, Mich., announced itself independent of salary aid for Pastor A. G. Belles three years ahead of schedule, gave every family a subscription to "The Lutheran," pledged 136 per cent of its CHEY goal and raised 110 per cent in cash, then presented Hamma Divinity School Dean E. E. Flack (anniversary speaker) with a $500 check to furnish a room in Hamma's Keller Hall! Above, Council Vice President Alec Little presents the check to Dean Flack on behalf of the congregation as Pastor Belles watches

as the congregation was so well named, reports a communing membership of 100.

ASCENSION CHURCH, St. Paul, will dedicate its new organ shortly after Easter. Purchase of the instrument was made possible through a memorial gift from Miss Esther Olson.

THE REV. CARL E. OSLUND began his ministry at St. Mark's Church, Grand Forks, N. D., on Ash Wednesday. The pastor lives in a new parsonage. Men and women of the church put in 300 hours over a two weeks' period building scaffolding, painting and renovating the interior of the church.

James D. Dougherty, prominent layman and councilman at Lake of Isles Church, Minneapolis, and manager of the Hudson Jewelry Company, was cited by the Better Business Bureau of Minneapolis for "his unfailing demonstration of conduct becoming a gentleman; of honesty in business; of truth in advertising and ethics in business." The "Isles Lutheran" refers to Mr. Dougherty as "Diamond Jim" from the fact that he is reputed to have the finest "diamond eye" in the country.

THE REV. I. B. KINDEM, pastor of St. Mark's Church, Fargo, is now president of Western Conference. This appointment was made by the president of synod when the Rev. Karl Brockhaus, former president, moved to Cedarburg, Wis.

ONE HUNDRED LAYMEN attended the 100th meeting of the Brotherhood of the Wooddale Church last month. Pastor Paul Obenauf termed it "a banner demonstrating the manpower of the congregation." Mr. E. W. Peterson, president of Central Conference Brotherhood, was speaker.

Annual reports from congregations in Minnesota tell that the year 1950 was "terrific" from a financial standpoint. Many churches report unusually large balances. Weekly bulletins speak of intense activity on the part of pastors and people "on the field" as they participate in the synod-wide evangelistic program. Salem Church, Minneapolis, sent out 110 teams to make 895 calls on lapsed and prospective members. Over 300 workers from St. John's, Wooddale, Prince of Peace, Lake of the Isles and Salem gathered in Salem Church on Feb. 4 to receive instruction from the Rev. Peter Dexnis prior to engaging in the work.

THE REV. CHARLES DION, dean of Central Conference Lake Camp, released an announcement of camps scheduled for the summer of 1951. Dates for junior camp are July 15-28; for intermediates, July 29-Aug. 11; for seniors, Aug. 12-25. The Conference Women's Missionary Society will hold its first Annual Retreat beginning Aug. 26. The Second Annual Laymen's Retreat has been announced for the weekend of Sept. 14.

PAUL LUTHER WETZLER

PENNSYLVANIA

Forum Held on Realignment Plans

PHILADELPHIA—Progress, especially in the Ministerium of Pennsylvania, is reported on the matter of realignment of the synodical boundaries between the Ministerium and Central Pennsylvania synods. Such is the report of the Ministerium's chairman of the committee on intersynodical relations, Dr. Charles M. Cooper.

"What's Holding Up Realignment?" was the subject of a Philadelphia Social Union-sponsored forum last month. Participants included Ministerium President Emil E. Fischer, Central Pennsylvania Synod Secretary George Berkheimer, and Laymen Otto Woltersdorf and Raymond Heuges, of the Ministerium and Central Penn synods respectively. Layman William Patrick served as moderator. Dr. Cooper's report was made informally during the discussion period.

Dr. Fischer attributed three factors—tradition, synodical loyalty and resistance to change—as the contributing ones which have been holding up realignment. However, he declared, "loyalties to synodical institutions, causes and traditions have been replaced by larger loyalties to the ULC."

Pastor Berkheimer reviewed the history of attempts to realign the two synods since the 1918 merger of three bodies into the United Lutheran Church in America. Attempts, he said, were made in 1919, 1925, 1928, 1932, 1938, 1943 and 1944. All of them failed for one reason or another.

> It was at this point that Dr. Cooper, reporting informally, stated that currently, surveys are being made of the Danville Conference of the Ministerium to ascertain the feeling of pastors, laymen and congregations. He predicted that at least 70 per cent of these would favor realignment. Already, surveys have indicated that over 95 per cent of Lancaster conference churches favor such a move; Central Pennsylvania pastors and congregations in the Philadelphia area are almost 100 per cent in favor of realignment now.

All the speakers agreed that compulsion

CAMPUS

SUSQUEHANNA University's total enrollment has dropped only eight per cent since September. Thirteen new students this second semester brought enrollment to 421; enrollment in September was 456. Twelve were graduated at the end of the first semester; 21 entered the armed services.

NEWBERRY College has been notified that a chapter of the Blue Key, national honorary scholastic fraternity, has been approved for the college. Approximately 15 men will become charter members of this chapter as a mark of "recognized ability, leadership and service."

WAGNER College's Faith-and-Life Week this year will feature ULCA President Franklin Clark Fry, Rochester (N. Y.), Pastor Alfred L. Beck, and former WMS President Mrs. Orville A. Sardeson.

CARTHAGE College took advantage of the presence on its campus of a special Lutheran World Federation youth and student work commission recently, presented such names as Wickey, Bergstrand, Lund-Quist, Bergendoff as well as European theologians on the campus' Religion-In-Life Week Feb. 12-16. The commission planned part of the LWF convention program for Hannover, Germany, next year.

GETTYSBURG Seminary students and faculty have completed arrangements for two series of lectures for the current school year. Robert Lowry Calhoun, professor of historical theology at Yale, lectured last week, and William F. Albright, professor of Semitic languages at Johns Hopkins University, will speak on "The Old Testament in the Light of Archaeology" on April 19.

WITTENBERG College's a cappella choir will cover 1,900 miles on its 1951 tour of five states during March. Starting March 4, the group travels through Ohio, West Virginia, Delaware, Pennsylvania and New York before winding up the concert tour with a Mansfield, Ohio, performance on March 18.

was out of the picture; moves for realignment must be by moral suasion. Pastor Berkheimer cautioned against any premature outbreak or rash of transfers in view of the different financial philosophies of the respective synods.

(Ministerium procedure directs congregational apportionment receipts into its own treasury first, thence into ULCA channels. Central Pennsylvania divides such receipts on the basis of percentage, passing on to the ULCA the same percentage of a given congregational apportionment as it keeps for itself. The CP Synod also maintains a "safety factor" of 20 per cent in its budget planning.)

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TEXAS

Synod Reports Highest Benevolences

THE HIGHEST AMOUNT of income in the history of the Texas Synod was received for the various causes of benevolence by Texas Synod Treasurer C. H. Warner in 1950: $33,029.83 or 77.3 per cent of the total synodical and ULCA budget, $17,430.71 or 52 per cent of the $33,500 CHEY budget for 1950-51, and $6,228.11 or 80.4 of the Lutheran World Action budget. Ten congregations reached the quota or more in the apportionment, eight have gone beyond the CHEY quota in payments and 16 went over the top or cleared the goal for LWA.

> Grace Church, Harlingen, reached 120.6 per cent of the apportionment goal. Philadelphia, Swiss Alp, has paid in 188.6 per cent of CHEY goal. St. Paul's, Kilgore Community, Goliad County, reached 160.5 per cent in LWA goal. Those attaining "over the top" goals in all three benevolences were Emmanuel Church, Inez, and St. Paul's, George West.

DR. EDWARD TRAILL HORN, III, brought the Knubel-Miller Lectures to Texas on Jan. 15-16. Over 150 persons, including pastors from the Augustana Synod and ALC, as well as visitors from the Presbyterian, Methodist and Episcopal churches attended.

Dr. Horn pointed out that the roots of our worship and liturgy "go deeper than the 16th century; they stem from apostolic and post-apostolic times." "Too much time," he declared, "is spent by pastors on other things than meditation and prayer. Primarily, a pastor should be a man of God . . . We should hold services to fit the needs and times of the people so the greater percentage

of them may worship."

OVER 200 Women of the Church met in a Leaders' and Workers' Conference at St. Mark's Church, Cuero.

There are now 11 (instead of 8 reported Jan. 3) young people in institutions of higher learning preparing for full-time service in the church from the Texas Synod.

EVEN THOUGH the Ander-Kilgore-Schroeder parish did not reach its benevolence goal, Pastor Frank Wagner reports that "Both in amounts paid in and in percentages, this is the best we have done in our known history . . ." The same experience was reported in St. Andrew's Church, Weesatche, and in the Goliad-Colettoville parish. Others in synod made gains not realized for years.

AN INSIGHT into what is happening in many of our rural parishes is indicated in the annual report of the A-S-K parish by Pastor Wagner. The three rural congregations of the parish lost by transfer and death 31 adults and 37 children in the past year. The combined membership is now 340. However, the communing membership has gained by 20 over last year.

ST. MARK'S CHURCH, Corpus Christi, plans to join other Lutheran congregations at the Gulf Drive-in Theater Easter morning.

Example

When the church council of First English Church, Austin, Texas, voted its pastor, Texas Synod President Lewis P. Speaker, a $600 raise in salary, they received a note of thanks. Attached was another note: "I am returning the entire amount to the church treasury; please divide it between the Parish Hall Fund and current expenses!"

SALEM CHURCH, Port Lavaca, is nearing completion. The old church building, moved to the rear of the lot, is being remodeled for a parish building.

PAUL VOGT, Victoria student at the University of Texas who was a student worker in Europe last summer, has been much in demand for speaking engagements. He shows slides on conditions in Austria.

TRINITY CHURCH, Black Jack, is remodeling an old parsonage into a parish education building.

Sleet, ice and cold put church work at a standstill in most parts of Texas the week of Jan. 29. The longest cold spell since 1896 was experienced. Parts of Galveston Bay were frozen over, it was reported. Some

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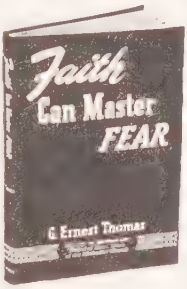

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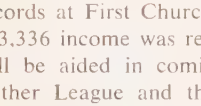
places ice covered highways as much as six inches. The lower Rio Grande Valley lost most of its citrus fruits and trees and crops on winter garden farms were ruined. Coming after a six months' dry spell meant a loss to many ranchers, farmers and fruit growers. Hundreds of cattle were frozen to death.

OFFERINGS for 1950 eclipsed all previous records at First Church, Austin. A total of $33,336 income was reported. A DP family will be aided in coming to Austin by the Luther League and the congregation. The 1951 budget of $23,880 represents an average member pledge of $54 or about $100 per family.



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WHEN A NEW Nazarene Church was recently built about two blocks away from First English Church, the Lutherans invited the Nazarene pastor and his men to be their guests at a recent Brotherhood meeting. The Nazarene pastor presented the history and doctrines of his church. The meeting resulted in plans for a future meeting in which Dr. Lewis P. Speaker and his men will be the guests of the Nazarenes with the same type of program.

THE SEVENTH BIRTHDAY of Faith Church, San Antonio, was celebrated Feb. 7.

PASTOR A. A. HAHN of St. Mark's Church, Cuero, moved into his own new home recently. The parsonage, next to the church, will be used temporarily for educational purposes.

JAMES F. VORKOPER

WASHINGTON-OREGON

Portland Church Weathers Storms

EVERYONE IS GLAD to hear of the organization of a new mission, no matter in what section of the church. The thrill of knowing that a new group of Christians have banded themselves together in the name of Christ never becomes commonplace. But, often the history of a mission following the normal organization is even more thrilling.

In the spring of 1947 Christ Church of Parkrose, Portland, Ore., was organized. A little over one year after the date of its birth the Memorial Day Vanport Floor disaster occurred, leaving the homes of many of the members of the new mission in complete devastation. It was quite a blow, for many of those who lost their homes moved out of the area. However, with faith and perseverance the mission continued meeting in a school building.

The prayers and faithfulness of these people began to show results. Membership began to increase again. Attendance reached new records. Finally in 1950, a church extension loan was secured from the Board of American Missions for $8,000 to erect a chapel. The congregation agreed to raise $1,520 for lots upon which to build. Ground

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was broken for the building last July 9. Work began Aug. 19 with Layman Ray Gaines in charge of the work.

The building was erected in a little more than 2½ months, the members of the congregation giving 1,200 hours of volunteer work to the project. Pastor Harvey Coovert and the members of Christ Church like to think of their new place of worship as being the result of a "Venture of Faith."

R. R. BELTER, president of Wartburg Synod, was guest speaker at the Pre-Lenten Retreat held for the Pacific Synod pastors and their wives at "Menucha" retreat on the Columbia Gorge. Dr. Belter's inspirational talks on the Lenten theme, along with a report on his recent trip through Germany and the challenge on behalf of Lutheran World Action, sent all pastors home with a renewed desire to make the Lenten season in their churches more effective and real for their people.

Another visitor to synod last month was Zeb Trexler, representing the Stewardship Office and the Lutheran Laymen's Movement. A total of 1,100 laymen and women attended the "Zeb Trexler Night Dinners" held in the various congregations. This visit was a part

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of a very active stewardship program directed by Layman Max Gehlhar, stewardship secretary. One result of this campaign has been addition of three members to the Lutheran Laymen's Movement from synod.

How war production is going to affect the population shift in the industrial areas of Washington, Oregon, and Idaho is the big question in the minds of those in charge of the home mission program of synod. In some cases congregations will no doubt lose parts of their membership to the larger industrial centers, while missions and established congregations will have to adjust to a great influx of population. New missions will have to be established in areas where there has been "no field" under normal circumstances. Idaho, which is included in the territory of the Pacific Synod, is in the heart of the atomic development, and will no doubt experience a huge population growth as the program expands.

Members of the synodical Youth Committee have decided that something ought to be done to bolster the Luther League program in synod. With this in mind, they enlisted the aid of some of the leaders of the synodical leagues and set up a series of visitations to the various congregations. At first the young people were a little skeptical of what would happen when they got up in a strange church to talk about the League, but after the first couple of tries they became first-class salesmen. Pastors Archie Campbell and John Baglien, who are in charge of the youth work of synod, are pleased with the results of these meetings. "It takes young people to win young people" is a theory that is proving true. PAUL WILLIAM FUNK

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WEST VIRGINIA

St. Albans Mission to be Organized

Given the green light by both the synodical mission committee and the ULCA Board of American Missions, the proposal to organize a congregation in St. Albans, 10 miles west of Charleston, moves toward an actuality. Strong support for the new mission field comes from Trinity congregation, Charleston, Synodical President Schillinger, pastor, which has been gathering funds for several years for such a project.

When the spring postgraduate semester of the seminary opened at Gettysburg this year, a member of the board of directors of the school was enrolled as a student. Granted a leave of absence by his parishioners at St. Clara, W. Va., Pastor Beryl B. Maurer, an alumnus of the seminary, began his work on his S.T.M. degree. Last May he had been chosen as a member of the seminary's board by synod. In 1948 he had married one of the first co-eds to be graduated from the school. Pastor Maurer will write his thesis on "The Lutheran Church in West Virginia." He returns once a month to his parish to preach and do pastoral work.

The last vacant pulpit in synod has been filled with the call and acceptance of Donald Richard Gallion as the pastor of the Red House (Md.) parish. Mr. Gallion will begin his work on the mountain top upon completion of his studies at the seminary in Gettysburg this May.

Members of Holy Trinity Church, Newburg, have been the benefactors of Methodist-church union in that railroad town. Under the guidance of Pastor E. F. K. Roof, they have purchased the Methodist Protestant Church at a nominal figure, completely renovated and painted the interior of both the church proper and the basement, covering

the ceiling of the church with ivory wood composition blocks. The sister congregation of St. Paul's at Grafton has presented an altar and candlesticks.

In the early morning hours of Jan. 26, Dr. William P. Cline met Mr. and Mrs. August Egle and child from Latvia at the depot in Clarksburg to welcome them to St. Mark's parish where they will reside on a farm in Harrison county.

When the state and synodical Luther League executive committee met on Feb. 17 it accepted with regret the resignation of State President Charles Kesmodel, Jr., of Charleston, soon to leave for naval service. "Veep" Frank Gemma, Clarksburg, was promoted to the presidency.

Mrs. Roy J. Meyer, wife of the pastor at Edgwood, Wheeling, has succeeded to the office of president of the synodical Missionary Society following the death of Mrs. A. C. Breuninger.

Dr. C. K. Schultz, Morgantown, member of the education department in West Virginia University, has been named to the synodical committee on Christian Education and Youth Work in charge of work among Lutheran students.

Synod meets at Jackson's Mill, May 13-16, and Camp Luther near Cowen, W. Va., will be in operation June 17-30.

HAROLD L. HANN

DECEASED

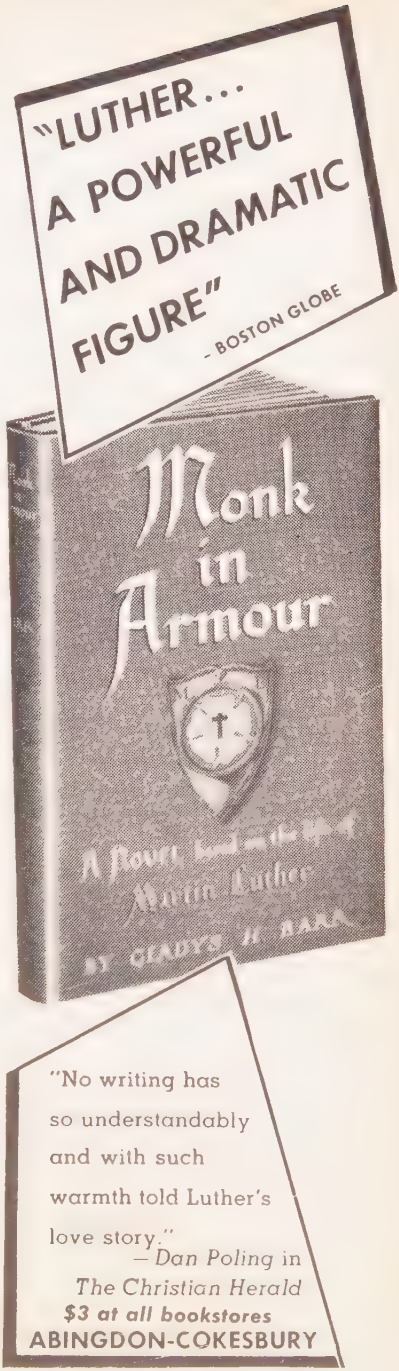
Mrs. J. Glenn Boliek

Mrs. Louise Hankla Boliek, wife of the Rev. J. Glenn Boliek, pastor of Good Shepherd Church, Front Royal, Va., died Dec. 27. She was 35.

Born in Rural Retreat, Va., she was a graduate of Madison College, served with Pastor Boliek in pastorates since their marriage in 1934.

Surviving are her husband; two children, Sandra and John; and a brother, James Hankla, Rural Retreat.

The funeral service was conducted at Good Shepherd Church, Dec. 29, by the Rev. William E. Eisenberg and the Rev.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ABINGDON-COKESBURY

Wallace Beery. Services on Dec. 30 were conducted in Rural Retreat by Synod President J. Luther Mauney and the Rev. A. J. Shumate. Interment was in Rural Retreat.

Dr. Lloyd C. Douglas

Dr. Lloyd C. Douglas, former United Lutheran clergyman who relinquished the ministry for the literary field in 1933, died in Los Angeles, Calif., Feb. 13. He was 73.

Born Aug. 27, 1877, in a Columbia City, Ind., Lutheran parsonage, he was graduated from Wittenberg College in 1900 and from Hamma Divinity School three years later. He served as pastor of Zion (ULCA) Church, North Manchester, Ind., when he turned a religious essay into a novel—*Magnificent Obsession*. Such was the success of the book (it sold over 700,000 copies, then made a box-office hit in moving pictures) that he was convinced he should relinquish his pastorate to turn to writing.

In rapid order, *Green Light, White Banners, The Robe*, and more recently, *The Big Fisherman* poured from his pen. The latter, Dr. Douglas said recently, was his last novel. Disappointed in the treatment his *Robe* received from Hollywood script and scenario writers (over $750,000 was poured into its production before the picture was abandoned), he refused to grant permission for *The Big Fisherman* to go before the cameras.

Surviving are two daughters, Mrs. J. Weldon Wilson, of Las Vegas, Nev., and Mrs. Howard L. Dawson, of Montreal, Can.

Mrs. William C. Laughbaum

Mrs. Mabel Dolbeer Laughbaum, widow of the late Pastor William C. Laughbaum, died in Youngstown, O., Feb. 7. She was 67.

Born Nov. 30, 1883, in Springfield, Ohio, she was married to Pastor Laughbaum in June 1905. With her husband, she served in Emmanuel Church, New Springfield, until his death in 1948. She then moved to Youngstown.

Surviving are two daughters, Mrs. George Paugh, of Alachua, Fla., and Miss Naomi Laughbaum, of Youngstown; three sisters and two grandchildren.

The funeral service was conducted in St. Luke's Church, Youngstown, on Feb. 9. A second service was held in Springfield on Feb. 11.

Mrs. George Schulz

Mrs. Anna Bollinger Schulz, widow of the late Dr. George Schulz, Wartburg Synod pastor who retired in 1941, died Jan. 20 in Columbia, Ill. She was 82.

Born in Steeleville, Ill., Nov. 30, 1868, she was married to Pastor Schulz in 1899 in Steeleville, and served with him in pastorates in Steeleville and Racine, Wis. Since the death of her husband in 1942, she had been living in Columbia.

Surviving is a brother, Dr. Oscar Bollinger, of Columbia.

The funeral service was held in St. Paul's Evangelical and Reformed Church by the pastor of that congregation on Jan. 23. Interment was in the church cemetery.

CHANGES OF PASTORATE

KANSAS SYNOD

La Fontaine, Leo S. From Christiansted, St. Croix, V. I. To St. Luke's Church, Fort Smith, Ark. 517 Lecta Ave.

NEW JERSEY

Szmodis, Stephen. From First Hungarian Church, Perth Amboy, and St. John's Church, Newark, N. J. Retirement. R. 2, Kempton, Pa.

NORTHWEST SYNOD

Egler, Harvey H. W. From St. Andrew's Church, Minneapolis, and Calvary Church, Cahill, Minn. To First English Church, Winnipeg, Man., Can. 461 Arlington St.

Schnake, Albert H. From Columbus, O. To Veterans Hospital, St. Cloud, Minn., as chaplain.

PITTSBURGH SYNOD

Bradley, William O. From St. John's Church, Mohnton, Pa. To Trinity Church, Derry, Pa. 111 W. 4th Ave.

VIRGINIA

Ritchie, C. Ross. From First Church, Lexington, N. C. To superintendent of Southern Mountain Work, Konnarock, Va.

WEST VIRGINIA SYNOD

Jones, Alvah K. From St. John's Church, Oakland, Md. Retirement. General Delivery, Washington, Kan.

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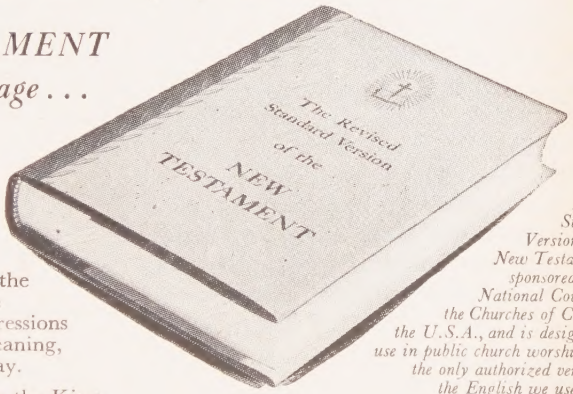

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IN CONCLUSION . . . . . .

YOU MAY THINK I'm reporting a routine news item in stating that on March 18 a congregation will be organized in the Brighton-Lincoln Park section of suburban Buffalo. But I think this event may be a sign of a new day.

It has been 20 years since a new United Lutheran congregation came into existence anywhere in western New York. And that's not because Buffalo, Rochester, and other communities in that area have failed to grow. Friends drove me around the Buffalo suburbs last month and showed me how the city has been sprawling out as most American cities have done. Other Lutheran denominations have planted new churches.

Now the situation is changing. I attended a meeting of the Church Extension Society of the Buffalo area and heard an enthusiastic layman predict 10 new ULC congregations in that locality in the next 20 years. That's too optimistic, of course, but it expresses a new spirit of home-mission initiative.

IT ISN'T THAT Buffalo Lutherans have been less vigorous than others in recent years. A slow-down in establishing congregations has occurred throughout three-quarters of our church.

Of congregations now in the ULC, 387 came into existence in 12 years from 1920 to 1931 (32 a year), and only 202 in the 12-year period of 1932-44 (17 a year). The financial crisis of the early 30s hit our home-mission work so hard that we are only now recovering. In the last six years, 1945-50, we have had 170 new congregations (28 a year).

But the financial difficulty is not the whole explanation. Some other Lutheran denominations had a better record through the 40s (in proportion to their size) than we did. In some sections of the United Lutheran Church there has been steady progress.

In the Northwest Synod, especially in Minnesota and Wisconsin where population growth has been below the national average, 25 new ULC congregations were planted from 1941 to 1950—more than in any eastern synod. Pittsburgh Synod has been leading in the east, with a dozen new churches in the last five years. The California and Pacific synods have developed even faster than the big population growth on the west coast. The Southern synods have done well. But in most other areas the record has been dismal.

THE REAL TROUBLE is loss of enthusiasm for planting the church. In the old days it was the people of the congregations and their pastors who took initiative in establishing new churches in nearby neighborhoods. Recently I have begun to notice a new stirring of that spirit.

At our Board of American Missions offices we have competent and devoted leaders—Dr. R. H. Gerberding and the others—who work at this home-mission business day and night. I have gone to most of the meetings of the Board of American Missions in the last several years, and know how the members of the board apply themselves intensely to study of the problems and to making wise decisions. We have a skillful home-mission organization and fairly strong resources for this task.

But home-mission planting is basically a local problem. The initiative must come in the conferences and synods. That happens when we average church people are stirred up in favor of planting new congregations where we know they are needed.

—ELSON RUFF

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